



CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE
SUPERVISION OF
E. DENISON ROSS, PH.D.

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PERSIAN POETS

FIRDAUSI TO HAFIZ

V

Prepared by

MAULAVI ABDUL MUQTADIR

CALCUTTA,
THE BENGAL SECRETARIAT BOOK DEPÔT

1908.

PREFACE.

THE present volume constitutes the first instalment of the series of volumes which are to contain a complete and descriptive catalogue of the Arabic and Persian Manuscripts preserved in the Oriental Public Library at Bankipore.

The Library owes its origin to Maulavi Muhammad Bakhsh Khan, who, at the time of his death in July 1876, left a collection of fourteen hundred volumes. In 1891, when the Library was opened to the public, it contained nearly four thousand manuscripts. The number of manuscripts is now upwards of six thousand. These subsequent additions are entirely due to Maulavi Muhammad Bakhsh's son, Khan Bahadur Maulavi Khuda Bakhsh Khan, C.I.E., to whom the Library in its present state owes its existence.

Not long after my arrival in India, in 1901, I had the privilege of visiting this Library with Lord Curzon. In view of the fact that this splendid collection was almost unknown in Europe, and not nearly so well known as it deserved to be among the learned Muhammadans of India, I had no difficulty in convincing so great a patron of learning as Lord Curzon of the imperative need of having the Library properly catalogued, and at His Excellency's desire the Government of Bengal undertook to provide funds for this purpose.

The next step of importance was to find right men for the task and to train them in the European methods of cataloguing. I was fortunate enough to find among the Muhammadans studying in Calcutta two young men who seemed to me to possess the necessary qualifications and tastes : namely,

Maulavi Kamaluddin Ahmad for Arabic ; and

Maulavi Abdul Muqtadir for Persian.

During the year 1904 these young students went through a regular course of training, during which they prepared a *catalogue raisonné* of the Arabic and Persian Manuscripts in the Calcutta Madrasah, which was published in 1905.

With the experience thus gained they proceeded to Bankipore and began their labours, Maulavi Kamaluddin taking up the Koranic Literature and Maulavi Abdul Muqtadir the Persian Poetry. At the end of two years Maulavi Kamaluddin, having accepted the important post of Superintendent of the Chittagong Madrasah, was obliged to give up his cataloguing work, and his place was taken by Maulavi Azimuddin Ahmad, who since his appointment has been chiefly occupied with the Arabic works on Medicine, of which the Library possesses a very fine Collection of MSS., second only to that of the Rampur Library.

Critics may possibly point out that a great many details contained in the present catalogue are sufficiently well known to scholars to make anything beyond a reference to authorities unnecessary. It must however be borne in mind that this is the first large *catalogue raisonné* of Arabic and Persian Manuscripts ever published in India ; and that it is consequently to serve as a work of reference and a model to all future compilers of catalogues in India. European catalogues are not easily procured in India, and when procured are often difficult for a man knowing no other European languages than English to consult.

In the biographical and bibliographical details given under each work the compiler has throughout endeavoured to use original sources

and to form independent views, and in this he has laid under contribution several rare biographical works which were unknown or inaccessible to his predecessors.

The whole catalogue of the Persian Poetry will probably occupy three volumes. The present volume deals with the poets from Firdausi to Hâfiz.

Among the many remarkable and interesting works which are noticed in this volume the following are specially worthy of attention :—

1.—A splendid copy of the Shah Namah (No. 1) which Alimardan Khan presented to the emperor Shah Jahan.

2.—A copy of the Rubâ'is of Sayfuddin Bakharzi (No. 56), of which no other copy is known.

3.—A splendid copy of the Haftband of Kashi (No. 114), notable for its superb caligraphy.

4.—A very old copy of the lyrical poems of Salman of Sawah, written thirty-three years after the poet's death (No. 147).

5.—A unique copy of the diwan of Ruknuddin Sâ'in (No. 149).

6.—A very valuable and interesting copy of the diwan of Hâfiz, from which the emperors Humâyûn and Jahângîr took omens, and on which they made notes with their own hands (No. 151).

While the present volume was being printed I was absent from India, and during that time Mr. J. A. Chapman very kindly supervised the work as it passed through the press.

I cannot in this place refrain from saying a few words in praise of the compiler of this volume. Maulavi Muqtadir has risen to the height of his task by sheer devotion and energy, coupled with a scholarly instinct such as is rarely met with among Muhammadans. In fact, I think that the present volume with all its shortcomings

represents a higher level of scholarship than has hitherto been reached in modern literary research in India, at any rate as far as concerns Islamic studies. It marks a new epoch, and I trust it may be the forerunner of much more work of the same standard of excellence.

E. DENISON ROSS.

CALCUTTA, *April* 1908.

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PERSIAN MANUSCRIPTS.

No. I.

fol. 612; lines 25; size 16×10 ; $10\frac{3}{4} \times 5\frac{1}{4}$.

شاهنامه

SHÂH NÂMAH.

BY FIRDAUSÎ.

FIRDAUSÎ, with his full name أبو القاسم منصور الفردوسی الطوسی, the great epic poet, was born in Shâdâb, near Tûs, about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025, or A.H. 421 = A.D. 1030.

The earliest account of the poet is that given by Aḥmad bin 'Umar-un-Nizâmî-ul-'Arûdî, of Samarqand, who visited the poet's tomb in A.H. 510 = A.D. 1116. (See Browne's translation of the Chahâr Maqâlah, published in J. R. A. S. 1900, pp. 77-84.)

For other notices of Firdausi's life see:—

Daulat Shâh, p. 54; Haft Iqlîm, fol. 209^b; Taqî Auḥadî, fol. 541^b; Riyâd-ush-Shu'arâ, fol. 293^b; Khazâna-i-'Âmirah, fol. 277^a; Âtash Kadah, p. 122; Nashtar-i-Tshiq, p. 1331; Makhzan-ul-Ġarâ'ib, fol. 596; Ḥabîb-us-Siyar, vol. ii. juz 4, p. 22; Turner Macan's edition of Shâh Nâmah, Cal. 1829; J. Mohl, Paris, 1838-1878; J. A. Vullers, 1876; Elliot, History of India, vol. iv. p. 190; Sprenger, Onde Catalogue, p. 405; Ouseley, Biographical Notices, pp. 54-99; W. Pertsch, p. 68; G. Flügel, i. p. 492; Hammer, Schöne Redekünste Persiens, p. 50; Wallenbourg, Notice sur le Shahnamé, Vienna, 1810; Görres, Heldenbuch von Iran, Berl. 1820; J. Atkinson, Sohrab, a poem, Calcutta, 1814, and the "Shah Nâmah of Firdausi," London, 1832; Starkenfel's,

Kej-Kawus in Masenderan, Vienna, 1841; A. F. von Schack, Helden-sagen, 1851; and Ethé, Firdusi als Lyriker, Sitzungsberichte der Bayerischen Akademie, 1872, p. 275, and 1873, p. 623, and especially Nöldeke's 'Persische Studien II,' Sitzungsberichte der Kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The work has been frequently lithographed and printed. See Ethé, India Office Lib. Cat., No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzā Bāysangar, and no copy in this library contains the older preface (anterior to the Bāysangari recension) designated by Mohl (i. p. xv.) as "Préface No. II." (See Rieu, ii. p. 534^a; Ethé, India Office Lib. Cat., No. 860; W. Pertsch, Berlin Cat., p. 732.) This older preface has been translated by M. de Wallenbourg in his "Notice sur le Shahnamé," Vienna, 1810.

According to the present preface, it appears that separate records of the annals of the early Persian kings, preserved in the library of Yazdjird III., were by his order arranged into a complete history from the reign of Kyūmurš, the first Persian king, down to the death of Khusrū Parwiz, that is, to A.H. 6 = A.D. 627, by one Dānīshwar Dihqān, in Pahlawī. After the conquest of Persia, during the caliphate of 'Umar, this valuable history was carried off to Arabia. From there it travelled to different countries, and subsequently came into the hands of Ya'qūb Lays, in Khurāsān, who sent it to India. In A.H. 346 = A.D. 957 this history was translated into Persian by the order of Abū Maṣ'ūd-al-Mu'ammari, and the account from Khusrū Parwiz to Yazdjird III. was added to it. One of the descendants of the Sasanian kings ordered Daqīqī to versify the work; but he had completed only one thousand verses when he was assassinated by one of his slaves. No further attempts were made till the reign of Sulṭān Maḥmūd of Gāzni, who by some accident possessed a copy of the Persian version of this valuable history, out of which he selected seven stories and gave them to his seven court poets to versify, in order to decide which of them was the most competent person to turn the whole work into verse. 'Unṣurī was adjudged the best, and was therefore ordered to begin the work, as Firdausi says :—

چنان رفت فرمان مالک رقاب
که نظم آورد عنصری این کتاب

Firdausi, who was in Tūs, hearing of the great work ordered by Maḥmūd, determined to complete the work Daqīqī had left unfinished; but having no complete account of the early legends of Persia he was unable to carry out his plans, when one of his friends Muḥammad Lashkari furnished him with the necessary annals. Having versified the battles of Dūhāk and Faridūn, which became highly popular, he

went to Ġaznī. Here he met 'Unsurī, 'Asjadi and Farrukhī, whom he satisfied with his skill and learning, and was subsequently introduced into the court of Maḥmūd, who was highly pleased with him and entrusted to him the composition of the *Shāh Nāmāh*. The author of the *Chahār Maqālāh* (*loc. cit.*) says that Firdausi completed the poem in Tūs, where it was transcribed in seven volumes by one 'Alī Daylam. It is said that Maḥmūd, who had promised Firdausi to give fifty thousand dirhams for the poem, being induced by some of his courtiers, offered the poet only twenty thousand dirhams. Thus bitterly disappointed Firdausi wrote a satire on Maḥmūd, and went to Sipahbad *Shīrẓād*, the ruler of Tabaristān, who tried to console Firdausi by pleading Maḥmūd's innocence, and expunged, with the exception of a few, the satirical verses. Subsequently Maḥmūd sent his promised reward to Firdausi in Tūs, but it reached there at a moment when the corpse of the poet was being borne to the burial ground. The reward was then offered to the poet's only daughter, who proudly declined to accept it.

This grand epic poem, containing sixty thousand verses, represents the National Legends of Persia, and was completed, as mentioned in the epilogue of this copy, in A.H. 400 = A.D. 1009. According to a rare epilogue in the copy noticed in Rien ii., p. 535, and in *Ethé, Ind. Office Lib. Cat.*, No. 878, the poem was completed in A.H. 389 = A.D. 999, and according to some verses of the same copy in *Rieu* even in A.H. 384 = A.D. 994.

بنام جهان داور کردگار
زهجرت شده چار صد سال بار

after a labour of thirty-five years in the author's eightieth year.

به سی سال و پنج از سرای سپنج
بسی رنج بردم بامید کنج

Contents :—

fol. 1^b–13^a. The *Bāysangari* preface

Beginning :—

افتتاح سخن آن به که کند اهل کمال
به ثنای ملک العرش خدای متعال

It should be noticed here that *Kamāl-i-Khujandi* (d. A.H. 803 = A.D. 1400) begins his *diwān* with this verse.

fol. 13^b. Begins the first half of the *Shāh Nāmāh* :—

بنام خداوند جان و خرد
کزین برتر اندیشه بر نکدر

fol. 295^b. Begins the second half of the *Shâh Nâmah* :—

چو لهراسپ بنشست بر تخت شاد
به شاهنشهی تاج بر سر نهاد

After fol. 136 one folio, containing 41 verses, is missing.

After fol. 302 one folio, containing 55 verses, corresponding with the Macan's edition, vol. ii. pp. 1052-54, is missing.

After fol. 413, one folio containing 57 verses, corresponding with Macan's edition, vol. iii. pp. 1395-97, is missing.

After fol. 486 one folio, of 55 lines, corresponding with Macan's edition, vol. iii. pp. 1652-54, is also missing.

This copy contains about fifty thousand verses.

fol. 6^b, 13^b, 16^b, 36^a, 48^b, 81^b, 105^b, 114^a, 153^a, 168^a, 206^a, 226^b, 254^a, 284^a, 295^b, 296^a, 342^b, 380^b, 396^a, 435^a, 455^a, 468^a and 526^a, contain the most beautiful Persian miniatures painted in gold and colours.

Written in fine clear Nasta'liq, within four gold-ruled columns, with two most sumptuous elaborately decorated 'unwâns in the beginning, and a double-page full size miniature, with exquisite borders, on fol. 295^b and 296^a. The last two pages are decorated throughout in gold headings, written in gold and coloured flowers.

The colophon is dated 17th Ramaḍân, A.H. 942.

Scribe مرشد الکاتب الشیرازی

On fol. 612^b, at the end, a note runs thus :—

علی مردانخان بروز ملازمت با علی حضرت کذرا نیده

which means "Ali Mardân *Khân*, on the day of interview, presented to A'la Hadrat" (*Shâh Jahân*). The appearance of this valuable and gorgeously decorated manuscript supports the above note.

'Ali Mardân *Khân* came to Delhi in A.D. 1637, and was made at different times governor of Kâbul and Kashmîr by the Emperor *Shâh Jahân*. He died on his way to Kashmîr on the 16th April, 1657, and was buried in Lâhûr.

No. 2.

fol. 538; lines 24; size $11\frac{3}{4} \times 9\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{2}$.

The same.

Another beautiful copy of the *Shâh Nâmah* with the preface of Mirzâ Bâysangar, which begins as in the preceding copy on fol. 3^b.

The poem itself begins on 15^b as usual.

One folio, containing full-page illustration, is probably missing at the end, as the MS. opens with the folio marked 2.

Between foll. 276 and 277 several folios are wanting.

This copy of the *Shâh Nâmah* contains about fifty-one thousand verses.

foll. 8^a, 18^a, 35^a, 64^b, 81^a, 104^a, 125^b, 142^b, 143^b, 170^a, 186^a, 211^b, 237^a, 263^a, 302^a, 315^b, 316^a, 347^b, 366^b, 380^b, 394^a, 413^a, 424^b, 448^a, 468^b, 500^a and 518^a contain fine Persian illustrations within light gold forest-scene ornamented borders.

Written in a perfect Nasta'liq, in four columns, with one gold and two ornamental rules, and adorned with two richly gilt and coloured, and sumptuously designed full-page decorations on foll. 3^b-4^a, with the beginning of the preface in the centre written in gold on blue ground with floral decorations. A double-page 'unawân on foll. 15^b-16^a. The headings are ornamented throughout. The MS. is preserved in the original old binding.

Not dated; apparently 15th century.

Scribe

شاه محمد الکاتب

No. 3.

foll. 601; lines 25; size 11 $\frac{3}{4}$ × 8 $\frac{1}{4}$; 9 $\frac{1}{4}$ × 6 $\frac{1}{4}$.

The same.

Another copy of the *Shâh Nâmah*, with the preface of Bâysangar, together with an index of all the Persian kings from Kayûmurş to Yazdijird described in the text.

foll. 1^b-11^a. The preface ending with the index.

foll. 11^b. Beginning of the poem, as usual.

fol. 200^b. Second daftar, begins—

کنون کاریزن بگویم ترا
بدان آب حکمت بشویم ترا

fol. 327^a. Third daftar, begins—

چو کشتامپ را داد لهرامپ تخت
فروید آمد از تخت بر بست رخت

fol. 476^a. Fourth daftar, begins—

بایران برزکان اباموبدان
بکرد آمد و نامور بخردان

This copy contains nearly fifty thousand verses.

fol. 4^b and 14^b contain primitive pictures (mere daubs).

Spaces for pictures are left blank on foll. 17^a, 25^a, 42^b, 50^b, 55^b, 66^a, 92^b, 107^a, 134^a, 156^a, 164^a, 180^b, 200^b, 201^a, 215^b, 224^a, 245^b, 251^b, 254^a, 265^a, 307^b, 317^b, 323^a, 327^a, 337^a, 367^a, 372^a, 383^b, 385^a, 391^b, 400^a, 403^b, 407^b, 410^b, 414^a, 425^a, 435^b, 437^b, 439^b, 441^a, 450^b, 476^a, 503^b, 509^b, 513^a, 539^b, 576^a, 578^b, 587^b, 591^b, 598^a and 600^b.

Several spaces for headings are also left blank.

Dated 29th Shawwāl, A.H. 999.

Scribe کمال الدین بن ابراهیم

A copy of the Shāh Nāmāh, written by this scribe's son Muḥammad Mun'im, dated A.H. 1021, is preserved in the British Museum. (See Rieu, *Pers. Cat.* p. 537^a.)

Written in good Nasta'liq within four gold-ruled columns.

Presented by
Shihāb-ud-Dīn Khān.

No. 4.

fol. 596; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The same.

Another copy of the Shāh Nāmāh exactly the same as above.

fol. 1^b–11^a. Preface.

fol. 11^b. First daftar.

fol. 198^b. Second daftar.

fol. 322^b. Third daftar.

fol. 471^b. Fourth daftar.

The beginning of each daftar is identically the same as in the preceding copy.

Spaces for illustrations are left blank throughout.

fol. 15^b contains a miniature.

Written by the above-named scribe **کمال الدین بن ابراهیم** in fine minute Nasta'liq, within four coloured columns with four decorated headings, one at the beginning of each daftar.

Dated 14th Sha'bân, A.H. 1008.

No. 5.

fol. 156; lines 25; size $12\frac{1}{2} \times 7\frac{1}{4}$; 9×5 .

The same.

Another copy of the Shāh Nāmāh, without any preface, complete in four separate volumes.

Vol. I. Begins with the usual initial line of the poem and ends with the account—

کشتن کیو نژاد را از خون بهرام

fol. 14^a, 20^a, 24^b, 26^b, 46^a, 53^a, 58^a, 66^b, 69^b, 75^a and 80^b contain ordinary painted pictures, and fol. 109^b and 118^b contain uncoloured sketches.

No. 6.

fol. 122; lines and size same as above.

The same.

Vol. II. The second volume of the above.

Begins—

بنام خداوند خورشید و ماه

که دل را بنامش خرد داد راه

and ends with the account—

گفتار اندر آمدن باد و برف و هلاک شدن پهلوانان

Spaces for illustrations are left blank on fol. 10^a, 17^a, 19^a, 35^a, 39^a, 43^b, 55^b, 67^b, 81^a, 94^a, 110^a and 113^a.

No. 7.

fol. 164; lines and size same as above.

The same.

Vol. III. The third volume of the above.

Begins with—

اغاز بادشاهی لهراسپ

The initial line runs thus:—

چو لهراسپ آكه شد از كار شاه
ز لشكر كه بودند با او براه

Ends with the account—

پیری شدن روزگار بهرام

Spaces for pictures are left blank on fol. 6^a, 8^a, 18^b, 25^a, 31^a, 33^b, 37^b, 59^a, 61^b, 66^b, 79^b, 88^a, 96^b, 105^b, 111^b, 122^a, 130^b and 147^a.

No. 8.

fol. 137; lines and size same as above.

The same.

Vol. IV. The fourth volume of the above.

Begins with the account—

بادشاهی یزدکرد بهرام

The initial line runs thus:—

چوشد بادشاه جهان یزدکرد
سپاه پراکنده را جمع کرد

Ends with—

درختم کتاب کوید

Spaces for pictures are left blank on fol. 21^a, 27^a, 45^b, 65^b, 82^b, 85^a, 100^b, 103^b, 123^b and 134^b.

All the four volumes are written in one and the same fair Nasta'liq hand, within four gold-ruled columns. The first two pages of each volume are throughout decorated in gold with a beautiful 'unwân in each.

Dated 22nd Ramaḍân, A.H. 1094.

No. 9.

fol. 552; lines 26; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

The same.

Another copy of the *Shâh Nâmah*, without any preface, divided into four daftars.

fol. 1^b-147^b. First daftar.

Begins—

بنام خداوند جان و خرد
که دل را ز هرنیک و بد پرورد

fol. 147^b-148^a. Blank.

fol. 148^b-293^b. Second daftar.

Begins—

بنام خداوند خورشید و ماه
که دل را بنامش خرد داد راه

fol. 294^a. Blank.

fol. 294^b-440^b. Third daftar.

Begins—

چو لهرامپ به نشست بر تخت داد
بشاهنشهی تاج بر سر نهاد

fol. 441^a. Blank.

fol. 441^b-552^a. Fourth daftar.

Begins—

بنام خداوند خورشید و ماه
که دل را برایش خرد داد راه

The first three lines of the fourth daftar are identical, with very slight differences, with the first three lines of the second daftar.

fol. 5^a contains a small miniature.

Spaces for pictures are left blank on foll. 4^b, 32^a, 43^a, 66^a, 73^a, 90^a, 106^a, 116^b, 139^a, 162^a, 170^a, 177^a, 187^a, 189^a, 190^b, 205^a, 212^a, 221^b, 222^b, 236^b, 249^b, 255^b, 267^b, 268^a, 274^b, 283^a, 291^b, 293^b, 298^b, 303^b, 313^a, 315^a, 319^a, 320^a, 320^b, 321^b, 332^b, 335^a, 347^a, 352^a, 354^b, 357^a, 364^a, 369^b, 370^a, 376^a, 381^b, 397^a, 441^b, 447^b, 463^a, 479^a, 487^b, 502^b, 519^b, 527^b, 541^a, and 547^a.

Written in modern fair Nasta'liq, within fine gold and coloured columns, with a double page 'unwân in the beginning, and three small 'unwâns, one at the beginning of each daftar.

Presented by

Sayyid Khurshid Nawâb.

No. 10.

foll. 423; lines 10; size $5\frac{3}{4} \times 3\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

خلاصہ شاہنامہ

KHULÂṢA-I-SHÂH NÂMAH.

An abridgement of Firdausi's Shâh Nâmah, with extracts from the poem, containing an account from Kayûmurş to Ardashîr.

By Tawakkul Beg bin Tulak Beg. توکل بیگ بن تولک بیگ

Beginning—

حمد بیغایت و ثنائی بی نهایت مرحضرت کبریای واجب

الوجودیرا النح

It is stated in the preface that in A.H. 1063 = A.D. 1652, during the reign of Shâh Jahân, Prince Dârâ Shikâh, the then governor of Kâbul, sent Tawakkul Beg as a chronicler to Ġaznî where he made this abridgement at the request of Shamshîr Khân, the governor.

For Shamshîr Khân's life see Maâsir-ul-Umarâ, vol. ii. fol. 65^a.

At the end an index of the names of the successors of Ardashîr, together with an account of Firdausi's life is given.

This work is also known as Muntakhab-i-Shâh Nâmah, Târikh-i-Dilkushâ and Târikh-i-Shamshîr Khânî.

For other copies see Rien, p. 539; Ethé, Bodl. Cat., col. 453; Ethé, India Office Lib. Cat., Nos. 883-890; Browne, Camb. Univ. Lib. Cat., p. 290; Pertsch, Berlin, No. 708, etc.

The work has been translated by J. Atkinson, in the "Shahnamah of Firdausi," 1832, and is also mentioned in Stewarts' Cat., p. 20; Mohl's Preface, p. 79; Ouseley's Travels, vol. ii., p. 540, and Copenhagen Cat., p. 540.

The colophon runs thus:—

تمام شد . . . بتاریخ چهارم رجب المرجب سنه هفت جلوس
ابد مانوس حسب الحكم . . . ابو المظفر معين الدين محمد عالمگیر
ثاني پادشاه محمد فرخ میر غازی

Scribe دوست محمد

Written in fine Nasta'liq within gold grounds.

No. II.

fol. 135; lines 12; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

منتخب رام نراین

MUNTAKHAB-I-RÂM NARÂYAN.

Another abridgement of Firdausi's Shâh Nâmah by one Râm Narâyan. رام نراین

Beginning—

شکرو سپاس نعمت ومنت خدايوا
پروردگار خلق و خداوند کبريا

It appears from the preface that Râm Narâyan was a native of Hājipūr, in Bihār, and that his father Lachhmī Narâyan was a Peshkār in the court of Shâhzâdah Muḥammad Bidâr Bakht Bahādur. Râm Narâyan completed this work in A.H. 1140 = A.D. 1727, during the reign of Muḥammad Shâh Raushan Akhtar, A.H. 1131–1161 = A.D. 1719–1748.

The name of the author, the title of the work, and the date of its completion are given in the following verses on fol. 7^a:—

رام نراین زبسي آرزو
جامه این نامه نموده رفو

زانکه درین دهریسی روزگار
 اونیوداین بودش یادگار
 خواند ورا هاتف فرخ پیام
 منتخب رام نراین بنام
 ورتوز تاریخ بخواهی نشان
 منتخب بی بدل اوراخوان

The words منتخب بی بدل give the date A.H. 1140 of its completion.

The book ends with a list of the names of the Sāmānian kings, with the length of their reigns.

fol. 132^b. Blank.

The last three folios contain a detail account of Firdausi's life.

Written in ordinary Indian Nasta'liq, by one Mānik Chand.

مانکچند

Dated, Patna, 7th Dilqa'ad, A.H. 1141.

No. 12.

fol. 197; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

یوسف زلیخا

YŪSUF ZALĪKHĀ.

A romantic poem on the loves of Yūsuf and Zalīkhā, in the metre of Shāh Nāmāh by Firdausī.

Beginning—

بنام خداوند هردوسرای
 که جاوید باشد بهر دوسرای

On fol. 2^b the poet says that he gained nothing from the composition of his previous poem, the Shāh Nāmāh, which contains only fabulous stories, and consequently wrote the present work giving the true account of a prophet:—

دلم کشت سپر و گرفتیم ملال
 هم از کیو و طوس وهم از پور زال
 زیغمبران کشت باید سخن
 که جز رامتی نشان نبد بین وین

So the author of the *Riyâḍ-ush-Shu'arâ*, on fol. 299^a says that Firdausi composed this poem as a penalty for his *Shâh Nâmah*, and criticises the metre, which he says is better suited for epic poems. See also *Âṭash Kadah*, p. 129.

The work has been repeatedly lithographed in Cawnpur, and once in 1898. Dr. Ethé is publishing an edition of the text.

For other copies see Rieu, p. 445; Ethé, *Bodl. Cat.*, col. 453; Sprenger, p. 407, and Stewart's *Cat.*, p. 55. Dr. Ross in his *Ind. Office Cat.*, p. 21, describes a very old copy of the poems which considerably differs from all the other known editions.

This copy does not contain more than six thousand verses.

fol. 16^a and 19^b contain crude miniatures.

Spaces for pictures are left blank on foll. 21^b, 23^b, 25^b, 41^a, 49^b, 57^b, 67^a, 81^a, 84^a, 86^a, 106^a, 109^a and 109^b.

Written in ordinary Indian Nasta'liq. Dated A.H. 1240.

No. 13.

fol. 88; lines 14; size 11 × 7; 6 $\frac{3}{4}$ × 4.

منتخب یوسف زلیخا

An extract from Firdausi's *Yûsuf Zalikhâ*.

Beginning—

کنم حمد یزدان جان آفرین
 خداوند هفت آسمان وزمین

This selection was made in A.H. 1278 = A.D. 1871 by one Sayyid Farzand Ahmad of Bilgram, who called himself by the poetical name of *Safir* صفر، at the request of the founder of this Library, as may be seen from the following verses at the end:—

بفضل خدا ورسول خدا
 زلیخای فردوسی پارما
 برای شفیقم خدا بخش خان
 صغیر از قلم ریختم شادمان
 هزار و دو صد بود و هفتاد و هشت
 که این کلک یوسف زلیخا نوشت

The first two sections at the beginning on *حمد و نعت*, and the epilogue are entirely the work of Ṣafir, who has tried his best to imitate the style of Firdausi.

This selection consists of about twelve hundred verses.

An autograph copy, written in a careless Nasta'liq, by Ṣafir himself.

No. 14.

fol. 112; lines 14; size $8\frac{1}{4} \times 6$; 6×3 .

دیوان منوچهری

DÎWÂN-I-MANÛCHIRÎ.

The *Diwân* of Manûchirî, with a biographical notice on the poet's life by Riqâ Qulî Khân at the beginning, which opens thus on fol. 1^b:—

در تذکریهای شعرا هر یک لختی از احوال و اقوال حکیم منوچهری
 نوشته اند و حالات مختلف از وی ذکر کرده اند الخ

Beginning of the *diwân* on fol. 4^b—

همی ریزد میان باغ لولوها بزیورها
 همی سوزد میان راغ عنبرها بمجرها

أبو النجم أحمد بن أحمد بن يعقوب بن أحمد المنوچهری الدامغانی was, according to Daulat Shâh, p. 40, and Âtash Kâdah, p. 408, a man of Balkh, but the

poet himself says that he was from Dâmgân, a village in Buṣṭâm. بیامد منوچهری دامغانی and this statement is supported by Amin Râzi, the author of the *Haft Iqlim*, on fol. 237^b. He ranks high as a poet, and is said to have been skilled in the art of poetry even in his infancy. He was the disciple of Abul Faraj Sanjari and a contemporary of 'Unṣurî, in whose praise he wrote several Qaṣidas. He assumed the Takhalluṣ Manūchihri after his first patron Amir Manūchihri of Gurgân (A.H. 386-411 = A.D. 996-1020), and after the death of that prince he went to Ġaznî and became a panegyrist of Sulṭân Maḥmūd and his two sons Mas'ūd and Muḥammad. He was raised to the dignity of a Tarkhân (one who has free access to kings and is exempted from taxes) by the latter prince, through whose generosity he acquired such great wealth that he was called Shast gallab, (having) "Sixty flocks of sheep."

According to Taqî Awhadî, fol. 674^a, Manūchihri died after A.H. 430 = A.D. 1038. The author of the *Majma'ul-Fuṣahâ*, vol. i. p. 532, fixes the poet's death in A.H. 432 = A.D. 1040. The Teheran edition states that the poet died in A.H. 439 = A.D. 1047.

Notices on the poet's life will be found in 'Afi's *Lubâb-ul-Albâb*, p. 53; *Khulâṣat-ul-Afkâr*, fol. 198^a; *Riyâd-ush-Shu'arâ*, fol. 357^b; *Makhzan-ul-Ġarâ'ib*, fol. 753; Sprenger's *Oude Cat.*, p. 483; Rieu *Suppl.*, No. 206.

Contents of the *Diwân* :—

fol. 4^b-76^a. Qaṣidas in alphabetical order.

fol. 76^b-109^b. Musammi'ât.

fol. 109^b-112^a. Ġazals breaking off abruptly with the line :—

غلام و جام می را دوست دارم
نه جای طعنه و جای ملامت

The first edition of Manūchihri's *Diwân* was published in Teheran with the biographical notice of the poet on foll. 1^b-4^a of this copy. A second edition was lithographed in Teheran in A.H. 1297, which was enlarged and published with a learned historical introduction on the reign of Sulṭân Mas'ūd, a translation and notes by A. de Kazimirski in Paris, 1886.

For other copies of the *diwân* see Rieu *Suppl.*, Nos. 206, 212, v. and 224, ii, and Sprenger *Oude Cat.*, p. 483.

Written in Shikastah within coloured borders.

Not dated, apparently Nineteenth Century.

No. 15.

fol. 70; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Manūchihri's Diwān, exactly the same as above. The musammitāt begin on fol. 47^b.

Written in a good Nasta'liq.

Not dated; a modern copy.

No. 16.

fol. 39; lines 8 (in three columns); size $8\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

رباعیات عمر خیام

RUBĀ'İYĀT-I-'UMAR KHAYYĀM.

The quatrains of 'Umar Khayyām arranged alphabetically. Beginning as in Rieu, p. 546.

آمد سعري ندا زمينه ما

کاي رند خراباتي ديوانه ما

برخيز که پرکنيم پيمانه زمي

زان پيش که پرکنند پيمانه ما

غیاث *Ġiyâṣ-ud-Dīn Abul Fath 'Umar bin Ibrāhīm al-Khayyāmī* the great Persian mathematician, astronomer and epigrammatist, was a native of Nishāpūr. From a passage in a work designated as نظام الملک "The counsels of Nizām-ul-Mulk" (which, by the way, seems to have been composed centuries after the death of this celebrated Wazir of Sulṭān Alp Arslān), quoted by the famous historian Mir Khwānd in his well-known history *Rauḍat-uṣ-Ṣafā*, vol. iv. p. 61, and by several other writers, it would appear that Nizām-ul-Mulk, Khayyām and Ḥasan ibn Ṣabbāḥ were of the same age, and that they all attended together the lectures of the Imām Muwaffaq in the college of Nishāpūr. The three schoolfellows were

very intimate friends, and it was agreed between them that the one who should first attain to power and fortune should gladly help the other two. When Nizām-ul-Mulk became the Wazir of Alp Arslān, he at once secured a high post to Ḥasan ibn Šabbāh, who afterwards, as is well known, turned his enemy, left the court in disgrace, and became the leader of the 'Ismā'īlis. A similar post was offered to Khayyām when he presented himself to Nizām-ul-Mulk. But Khayyām refused it, and, contenting himself only with an annual stipend, retired from the court, and continued to devote his time diligently in his favourite pursuits—mathematics, astronomy, philosophy and poetry.

This fallacious story of the three school-fellows was for ages accepted by all oriental scholars, and copied by all later historians as a genuine historical fact; but recent researches have proved that the *Ṣalāḥ* is only a compilation written in the ninth century of the Muhammadan era, and dedicated to a certain Amīr Fakhr-ud-Dīn, a descendant in the twelfth degree of the great Wazir Nizām-ul-Mulk (See Rieu, p. 446). It has been discredited by Prof. Schukosvski, and Dr. E. Denison Ross. The latter, in his introduction to Fitzgerald's Translation of the *Rubā'iyāt* of 'Umar Khayyām (London, Methuen & Co., 1900), rejects the story, firstly, because it has not been mentioned by the oldest historians, and secondly, because it presents a series of chronological difficulties. After reading his argument in this connection it is difficult for one to remain unconverted to his view of the question.

However this may be, 'Umar rose to great pre-eminence as a mathematician, and his valuable work on algebra added more fame to his established reputation. On being summoned to Merv by Sultān Malik Shāh in A.H. 467 = A.D. 1074 to help him in his astronomical observations, for which seven others had been appointed, 'Umar not only made valuable researches in the Sultān's observatory, but also compiled a revised and enlarged edition of the astronomical tables called the *Zīj*.

Khayyām is the author of several works on various subjects. The following list of his works is given in Dr. E. Denison Ross's Introduction to Fitzgerald's Translation, pp. 73-74 :—

- (1) The *Rubā'iyāt*; (2) Demonstrations of the Problems of Algebra;
- (3) Some Difficulties of Euclid's Definitions; (4) the *Zīj-i-Malik Shāhi*;
- (5) Handbook on Natural Science; (6) *El-Kawn-wal-Taklif* (metaphysical); (7) *El-Wajūd* (metaphysical); (8) *Mizān-ul-Hukm*;
- (9) *Lawāzim-ul-Amkina* (natural science); (10) The Exactitude of the Indian method of extracting square and cube roots.

Of these the first three are in existence, while the rest are only known name, mentioned by other writers.

Khayyām's treatise on algebra has been published, with a French translation by F. Woepeke, Paris, 1851.

'Umar's death is generally fixed by reliable authorities in A.H. 517 = A.D. 1123.

For notices on his life see Ḥabīb-us-Siyar, vol. ii., Juz, 2, p. 69^q; Daulat Shāh, p. 138; Haft Iqlīm, foll. 222^a; Taqī Aḥādī, fol. 212^a; Riyād-ush-Shu'arā, fol. 125^b; Majma'ul-Fuṣṣahā, vol. i., p. 200; Majma'un-Nafā'is, vol. i., fol. 131^b; Makhzan-ul-Ġarā'ib, vol. i., p. 239; Ṣuḥuf-i-Ibrāhīm, fol. 288^b. See also C. de Sacy's Notices et Extraits, vol. ix., p. 143; Hyde, De Religione Veterum Persarum, Oxon., 1700, p. 498; H. Khalfā, vol. iii., p. 570; Whinfield's Introduction to his edition of The Quatrains, and C. J. Pickering 'Umar of Nishapur in the "National Review," December, 1890; Meinsma, Omar Chajjam von Nishapoer, etc., in "De Gids," 1891, iii., pp. 504-535. Recherches sur les Rubayat d'Omar Khayyam, by Arthur Christensen.

Copies of Khayyam's Rubā'iyāt are noticed in Rien, p. 546; Ethé Bodl., Nos. 524 and 525; Ethé, India Office Lib. Cat., Nos. 906 and 907; Sprenger, Oude Cat., p. 464; W. Pertsch, Gotha, p. 25; W. Perisch, Berlin, p. 86; G. Flugel, i., p. 496; Calcutta, Asiatic Society, No. 1548; Garcin de Tassy in "Journal, Asiatique," 5^e Serie, vol. ix., p. 548, etc.

The quatrains have been edited in Calcutta, A.H. 1252; Madras, 1862; Teheran, A.H. 1278, and Lucknow, 1878 and 1883. Also a fragment of sixty Rubā'is edited by H. Blockmann; J. B. Nicolas, with a French translation, Paris, 1867; E. H. Whinfield, with English metrical translation, London, 1883; E. Heron-Allen, with an English translation, London, 1898; The Oriental Faculty of the University of St. Petersburg; English translation without the text by E. Fitzgerald, London, 1859, 1868, 1872, 1879 and 1890; E. H. Whinfield, London, 1882; J. Leslie, Garner, Milwaukee, 1888, McCarthy (selections in prose), London, 1889; German translation in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881, etc.

The above list makes no pretence to completeness, for the English editions of the Rubā'iyāt are too numerous to count.

This tolerably old MS. contains 613 Rubā'is, and ends with the following quatrains:—

یارب بکشای بوم از رزق دري
 بي منت مخلوق رسان ماعضري
 ازباده چنان مست نگهدار مرا
 کز بيشبري نباشدم درد سري

Written in a clear Nasta'liq. The MS. is water-stained throughout. Not dated, apparently 16th century.

No. 17.

fol. 215 ; centre column, 12 lines ; marginal column, 24 lines.

Size $5\frac{3}{4} \times 3$; $4 \times 2\frac{1}{4}$.

حديقة الحديقة

ḤADÎQAT-UL-ḤAQÎQAḤ.

The well-known poem on ethics. By Sanâ'î.

Begins (without any preface) :—

ای درون پرور برون آری
ای غرد بخش بیخرد بخشای

The celebrated Ḥakim Sanâ'î of Ġaznî, whose full name is *Abū al-majd Majdūd bin Ādam Manâ'î al-Ġaznawî*, was, according to some, a disciple of *Shaykh* Abū Yūsuf Hamadânî. He was one of the greatest of the Sûfî poets, and Jalâl-ud-Dîn Rûmî, who is acknowledged as the head of the Sûfis, speaks highly of him :—

عطار روح بود و منائی دو چشم او
ما از پی منائی و عطار آمدم

Sanâ'î flourished during the time of Sultân Bahrâm Shâh (A.H. 512–547 = A.D. 1118–1152), to whom the Ḥadîqah is dedicated. He came of a very noble family of Ġaznî, noted for learning and piety, and it is said that Bahrâm Shâh was so much pleased with Sanâ'î that he offered his sister in marriage to the poet, who, however, declined the honour. See Taqî Aulâdî, fol. 294, and *Makhzan-ul-Ġarâ'ib*, fol. 313. His contemporaries were *میدحسی* — *عثمان مختاری*, whom Sanâ'î claims as his master, *عمادی* — *موزنی* — *انباری* — *نجیب درکائی*, and several other poets.

Besides the Ḥadîqah and a diwân of about thirty thousand verses, Sanâ'î has left the following *Maṣnawîs* :— •

- (1) *کارنامه* (2) *کنوزالرموز*, also called *سیر العباد الی المعاد* ;
(3) *عقلمانه* (5) *عشقنامه* (4) *طریق التحقيق* (3)

Dr. Ethé, in noticing the works of Sanâ'î in his *India Office Lib. Cat.*,

No. 914, by an accidental oversight assumes that the Maṣnawī beginning with the line:—

این چنین گفت راوی همدان
که بعد قدیم در همدان

may be the غریب نامہ of Sanā'ī.

The mere fact that the above verse at once begins with some story suggests that it cannot be the beginning of a work. For no Muhamadan author would open his work without the praise of God and the prophet, and I can hardly believe that Sanā'ī, who enjoys the reputation of being one of the greatest of Ṣāfi poets, would begin any of his works without نعت or حمد.

A copy without title, but beginning with the same above line, این چنین گفت الخ, which I have noticed later on, has been identified by me to be a short selection from the باغ ارم of Banā'ī, and I have every reason to believe that the aforesaid Maṣnawī of the India Office Lib. Cat., No. 914, 3, is not the غریب نامہ of Sanā'ī, but exactly a similar selection of the Bāġ-i-Iram of Banā'ī. My own view is that the transcriber of the India Office Library copy, having mistaken بنائی for سنائی (who is in his turn sometimes confounded with ثنائی), has inserted the work of the former in that of Sanā'ī. Similar mistakes have been pointed out by Dr. Ethé himself in his India Office Catalogue on the works of Sanā'ī and Banā'ī.

The statement that Sanā'ī has left the Maṣnawī غریب نامہ is only found in Amīn Rāzī's Haft Iqlim (See Ethé, India Office Lib. Cat., col. 498, No. 1559). The name of Khwājah Aḥmad, to whom Amīn Rāzī says the above poem is dedicated, is mentioned in No. 21 hereafter. The copy of the Haft Iqlim, p. 1306 (No. D 326) in the Asiatic Society, Bengal, reads the aforesaid Maṣnawī as غرایب نامہ and not غریب نامہ.

There are many conflicting statements regarding the date of Sanā'ī's death.

Taqī Awhadī, fol. 296, places the poet's death in A.H. 590 = A.D. 1193; Daulat Shāh, p. 89, in A.H. 576 = A.D. 1180; Khulāṣat-ul-Afkār, followed by Nashṭar-i-Ishq, fol. 752, says that Sanā'ī was born in A.H. 437 = A.D. 1045; Jāmī (Nafahāt-ul-Uns, p. 693), followed by several others, assert that the poet in his youth addressed several poems to Sulṭān Maḥmūd; but this is impossible, since that monarch died in A.H. 421 = A.D. 1030; moreover the latter portion of the Ḥadiqah abounds in praise of Bahrām Shāh and his son and some men of distinction of the poet's age such as

جمال الدين احمد بن محمد الملقب با الصدور
 صدرالدين ابو محمد القايني
 نظام الدين ابو نصر محمد بن محمد المستوفي
 ظهير الدين ابو نصر احمد بن محمد الشيباني
 ابو القاسم محمود بن محمد الاثيري
 عز الدين يوسف
 جمال الدين ابو نصر احمد بن محمد
 شمس الدين ابو طاهر عمر بن محمد الغزنوي

and contains only a few incidental allusions to Sultân Maḥmūd, of whom the poet speaks in the past tense.

‘Alī Raqqām (or, according to H. Kh., vol. iii., p. 40, ‘Alī Raffā), who calls himself a disciple of Sanā’i and praises in his preface to the Ḥadiqah, Bahrām Shāh, the then reigning sovereign, gives the precise date of Sanā’i’s death as Sunday, the 11th Sha’bān, A.H. 525, and Jāmī, in supporting this date, adds that Sanā’i died in A.H. 525, the year in which he completed the Ḥadiqah. But this date is evidently wrong. Since it has been shown by Dr. Ethé (Bodl. Lib. Cat., No. 528) that Sanā’i composed the Maṣnawī طريق التحقيق in A.H. 528 = A.D. 1133. Moreover, the best copies of the Ḥadiqah, such as the revised and collated edition of the poem by ‘Abd-ul-Latīf-al-‘Abbāsī, noticed later on, and several other ancient copies give the date of composition of the poem A.H. 535 = A.D. 1140.

Khân-i-A‘zam’s copy, from which ‘Abd-ul-Latīf made his edition, was, according to the latter’s statement in his preface (see No. 21), written eighty years after the composition of the poem, and Dr. Sprenger (Oude Cat., footnote p. 558), referring to this very copy, says that it was written in A.H. 617 = A.D. 1220. This leads us to suppose that the date of completion of the Ḥadiqah goes so far as A.H. 537 = A.D. 1142.

Again, the date of the poet’s death given by ‘Alī Raqqām is disputed by Dr. Ethé, on the ground that the 11th of Sha’bān A.H. 525 was a Thursday and not Sunday. Now Sunday the 11th Sha’bān falls in A.H. 545; and Taqī Kāshī, a very accurate Taḍkirah writer, followed by Āḍar in the Ātash Kadah, places the poet’s death also in A.H. 545 = A.D. 1150. This leads us to a possible suggestion that the real date given by ‘Alī Raqqām was A.H. 545, which was, however, mistaken for A.H. 525 by later transcribers. Moreover, on referring to the poet’s diwān we find that he more than once speaks of the death of the poet Amīr Mu‘izzī, which took place in A.H. 542 = A.D. 1147. We have therefore good reason for asserting that Sanā’i was alive in that year.

For the conflicting statements of the dates of the poet's death and his works see Rieu, pp. 549-50; Rieu, Suppl., No. 214; Ethé, Bodl. Cat., Nos. 914-928; W. Pertsch, Berlin Cat., p. 747; Ouseley, Biogr. Notices, p. 184; G. Flügel, i., p. 498; J. Aumer, p. 9; Cat. des MSS. et Xylographes, p. 326; Browne's Camb. Univ. Lib. Cat., pp. 294-98; H. Kh., vol. iii., p. 40; Cat. of the Arabic and Persian MSS., Madrasah Lib., Calcutta, pp. 79-80; Ethé, India Office Lib. Cat., Nos. 914-928; Sprenger, Oude Cat., p. 557, etc.

The concluding lines of the Ḥadīqah say that the poet, after completing the poem, sent it to Imān Burhān-ud-Dīn Abul Ḥasan 'Alī bin Nāṣir-al-Ġaznawī *alias* Biryāngar for his approval, and that it consists of ten thousand verses:—

عددش هست ده هزار ابیات
همه امثال و پند و ملح و صفات

The Ḥadīqah, which is divided into ten chapters, has been fully enumerated by Dr. Ethé in his Bodl. Lib. Cat., No. 528.

After fol. 66^b two folios, containing 91 verses, are missing.

Written in a very beautiful minute Nasta'liq, with gold 'unwāns.

Not dated, apparently 16th century.

Presented by

Qādī Ridā Ḥusayn of Patna.

No. 18.

foll. 262; lines 17; size 8 $\frac{3}{4}$ × 5; 5 $\frac{3}{4}$ × 3.

The same.

Another copy of the Ḥadīqah, with the preface of 'Alī-al-Raffā or Raqqām (See H. Kh., vol. iii., p. 40).

The contents of this preface are fully explained by Rieu, p. 550*. The chapter division is wanting in this copy. In the end of this preface the author says that Sanā'ī died on Sunday, the 11th Shā'bān, A.H. 525, but this is disputed by Dr. Ethé, in his Bodl. Lib. Cat., p. 463, on the ground that the 11th of Shā'bān A.H. 525 was a Thursday and not Sunday (see above No. 17).

Beginning of the preface:—

الصد لله الصبر بفضائل الضمير الحكيم الخ

The poem itself begins on fol. 9^b.

This copy also gives the date of composition of the Ḥadiqah as A.H. 525.

Two extra folios recently added in the beginning contain a short account of Ḥakīm Sanā'ī written by Maulawī Muḥammad Bakhsh Khān, the father of the founder of this library.

Written in a fine Nasta'liq, with gold 'unwāns.

Not dated, probably 15th century.

No. 19.

fol. 13; lines 23; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$.

منتخب حدیقه

MUNTAKHAB-I-HADÎQAH.

Selections from the Ḥadiqah of Ḥakīm Sanā'ī. By فرید الدین عطار Farid-ud-Dīn 'Aṭṭār (d. A.H. 627 = A.D. 1228).

Beginning—

حمد بیحد صفات یزدانرا

مدح بیقدح ذات سبحانرا

This is probably Farid-ud-Dīn 'Aṭṭār's first selection of the Ḥadiqah, from which he made the extract mentioned below.

This selection contains about twelve hundred verses.

The concluding line gives the date of composition of the Ḥadiqah A.H. 525.

پانصد و بست و پنج گشته تمام

Written in fine clear Nasta'liq, within four gold-ruled columns.

Dated the 3rd Dil Ḥajj, A.H. 1061.

Scribe

محمد علی بن عز الدین احمد

No. 20.

fol. 39 ; lines 11 ; size $10\frac{3}{4} \times 7$; $7 \times 4\frac{1}{2}$.

انتخاب از منتخب حدیقه

Extracts from the selection of the Ḥadiqah of Ḥakīm Sanā'i.

By the same Farid-ud-Din 'Aṭṭār.

Beginning the same as above :—

حمد بیحد صفات یزدانرا آن

On fol. 3^b the author states that he made this extract from the selection he had previously made of the Ḥadiqah (see above No. 19) at the request of some of his friends :—

پیش ازین داعی از پی مسببی
کرده بود از حدیقه منتخبی
دومستی در کمال میریت فرد
روزی آن منتخب مطالعه کرد
گفت ازین جمله باز بیرون آر
انتخابی برای استحضار
خاطر آن ملتزمس اجابت کرد
روزی این منتخب برون آورد
هست بروفق اسم و ذات و صفات
عدد این هزار و یک ابیات

From the above quoted verses it would appear that this extract contains one thousand and one verses, but the present copy contains only about eight hundred verses.

For other copies see Sprenger, *Oude Cat.*, p. 353 ; G. Flügel, *vol. i.*, p. 501 ; Ethé, *Bodl. Lib. Cat.*, col. 467^a ; Ethé, *India Office Lib. Cat.*, No. 925 ; W. Pertsch, *Berlin Cat.*, p. 750, and *Cat. des MSS. et Xylographes*, p. 328.

The contents of this extract are fully described in the aforesaid India Office Lib. Cat.

This copy also gives the date of composition of the Ḥadiqah as A.H. 525.

A splendid copy; probably written for some prince, with beautiful and richly decorated 'unwans.

A note on fol. 1 says that this copy was purchased at Hyderâbâd for the Library of Bahâdur Shâh, and a seal of امير خان خانه زاد بهادر شاه is affixed. بادشاه غازي

Not dated, probably 16th century.

Written in a very beautiful and bold Nasta'liq.

Scribe

جان محمد بن مولانا خضر

No. 21.

fol. 549; lines 17; size $10\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

لطائف الحدايق من نفائس الدقايق

LAṬÂ'IF-UL-HADÂ'IQ MIN NAFÂ'IS-UD-DAQÂ'IQ.

A very valuable copy of the revised and collated edition of the Hādīqah of Ḥakīm Sanā'ī, with commentaries and explanations of the text.

By 'Abd-ul-Laṭīf.

This is 'Abd-ul-Laṭīf's larger commentary on the Hādīqah, and an abridgment of this, composed by him in A.H. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat., No. 923.

'Abd-ul-Laṭīf bin 'Abd Ullāh, عبد اللطيف بن عبد الله العباسي, died in A.H. 1048-9 = A.D. 1638-9, the 12th year of Emperor Shāh Jahān's reign. See Rieu, p. 589; Sprenger, Oude Cat., p. 494. The author of the 'Amal-i-Ṣāliḥ, fol. 747, says that 'Abd-ul-Laṭīf, a native of Gujrāt, was at first in the service of Lashkar Khān Mashhadī, and subsequently accepted the service of Shāh Jahān as Diwān-i-Tān, with the title of 'Aqīdat Khān. He has written a preface to the But Khānah of Muḥammad Ṣūfī and Ḥasan Beg Khākī, and has amplified it (see Ethé, Bodl. Lib. Cat., col. 196). He is also the author of several other works mentioned below. For his life, see Journal, Asiatic Society of 1868, p. 32, and the catalogues referred to above.

This commentary contains three prefaces by 'Abd-ul-Laṭīf and one by Sanā'ī.

fol. 1^b-9^a. 'Abd-ul-Latîf's first preface called **مرآت الصدایق**

Beginning—

این نو مشگفته گلزار یست که درین هنگام همیشه بهار و بهار فیض
آثار سال هزار و سی و هشتم هجری و سنه اثنین جلوس همایون
جهان شاهی الح

From this preface, which the commentator wrote in A.H. 1038 = A.D. 1628, in the second year of Shāh Jahān's reign, we learn that after finishing his works on the Maṣnawī of Jalāl-ud-Dīn Rūmī—such as his revised and annotated edition of the Maṣnawī, known as **نسخه ناسخه** (see Ethé, India Office Lib. Cat., Nos. 1088-1090); his commentaries on the Maṣnawī, viz., **لطایف المعنوی**, mentioned later on, and **مرآت المشنوی** (see Ethé, India Office Lib. Cat., No. 1102), and a glossary on that poem called **لطایف اللغات**, noticed hereafter—he became very fond of writing a commentary on the Īlādiqah of Īlākīm Sanā'ī.

The commentator, however, came to learn that Muḥammad 'Azīz Kūkiltāsh, with the title of Khān-i-A'zam, the foster-brother of Akbar, in A.H. 1000 = A.D. 1591, while enjoying the governorship of Gujrāt, had secured, from Gāznī, at a large expense, an old copy of the Īlādiqah, written only eighty years after the date of its composition and preserved on the tomb of Sanā'ī. While Khān-i-A'zam was leaving for a pilgrimage to Mecca, he left this copy with 'Abd-ur-Razzāq Ma'mūrī, known as Muẓaffar Khān. In A.H. 1035 = A.D. 1625, when Muẓaffar Khān came for a very short time to Āgrah, the commentator managed to get a transcription from this copy. In A.H. 1037 = A.D. 1627 the commentator, while in Lāhūr, with the help of several learned men, corrected this copy by comparing with several other manuscripts, marked the variations, made notes on the margin, and added the twenty folios which were missing in Khān-i-A'zam's copy (see Dr. Sprenger's note on p. 558 of his Oude catalogue about this copy, from which he transcribed a copy for himself). The commentator arranged the verses of the diwān, referred in the text, according to chapters and the traditions in a systematic order, and observed several abbreviations in his commentary, such as **یاي خطایي** for **خ**, **یاي تنکیر** for **ت**, **یاي معروف** for **مع**, **یاي مجهول** for **مج**, **یاي کاف فارسي** and **کاف عبري** for **ع**. He explained the difficult Arabic and Persian words, and noted down their correct reading by giving vowel points on the basis of reliable authorities. He added an index to the work, with reference to pages, and called the work **لطایف الصدایق من**

نفايس الدقايق. The commentator then dwells in length upon a comparison between the Ḥadiqah and the Maṣnawī of Jalāl-ud-Dīn Rūmī, and remarks that the Maṣnawī is an exposition of the Ḥadiqah. He designates the preface as مرات الدقايق, and says that, as he has given a detail account of Sanā'ī's life in his work خلاصه احوال شعرا, he thought it useless to deal with the poet's life here. (See Ethé, Bodl. Lib. Cat., No. 366.)

This preface concludes with the following chronogram of its completion, written by a friend of the commentator:—

خواجہ عبد اللطيف انکہ بدھر
نیست مستور ازو دقایق فیض
بر حدیثہ نوشت دیباچہ
کہ بود معدن حقایق فیض
بہر تاریخ آن دبیر خرد
گفت دیباچہ حدایق فیض

The words دیباچہ حدایق فیض express the date A.H. 1038 = A.D. 1623.

fol. 9^b, blank.

fol. 10^a. A note says that the following complete preface of Sanā'ī is noted here, after consulting reliable lexicons and comparing with several other copies.

fol. 10^b–21^b. The preface of Sanā'ī. See Rieu, p. 550^b; Ethé, Bodl. Lib. Cat., No. 530.

Beginning—

مپاس و متایش مبدعی است کہ بسخن پاک سخندان و
سخنکوی را ابداع کرد الخ

From this preface we learn that one of Sanā'ī's friends, Aḥmad bin Mas'ūd-al-Musta'fi, seeing the poet depressed at the thought of quitting this world without leaving any work behind him, consoled the poet by giving him the examples of the prophet, his relatives and friends, and of other great men, and suggested him to write the Ḥadiqah.

fol. 22^b 'Abd-ul-Laṭīf's second preface called رامسته خیابان.

Beginning—

بر نافذان بصیر و صیرفیان خبیر رسته بازار ملک صورت و
معنوی مخفی و مستور نمائد الخ

In this preface the commentator dwells upon the beauties of the *Ḥadiqah*, and the excellence of his present commentary on the poem, and says that he has not given his independent opinion in annotating and collating the present edition, but has worked in consultation with the eminent men of letters of his age, and has based the work entirely upon reliable lexicons and trustworthy authorities.

fol. 25^a. The third preface of ‘Abd-ul-Latif called گل مرسبد.
Beginning—

چون پاکیزه میوه باغ اصطفاء گرامی گوهرکان اجتناب سامی الخ

In this preface ‘Abd-ul-Latif says that, as he received a great deal of assistance in his present work from Mir ‘Imād-ud-Dīn Maḥmūd-al-Hamadānī, with the *Takhalluṣ* Ilāhī (*d.* A.H. 1057 = A.D. 1647 or A.H. 1064 = 1653) the author of a *diwān* (See Rieu, p. 687) and of the well-known *Tadkirah* called خزینه گنج (See Sprenger, *Oude Cat.*, p. 66), he (‘Abd-ul-Latif) thought it proper to mention his (Ilāhī’s) name here. This Ilāhī wrote two *Qaṣidas* (noted at the end of this preface), to commemorate the date of completion of the present work. And as the commentator had a long-felt desire of opening the work with the praise of the Emperor Shāh Jahān, and of mentioning in it the name of his benevolent master *Lashkar Khān*, these *Qaṣidas* abound with their praise. The commentator began the work in A.H. 1040 = A.D. 1630, and completed it in A.H. 1042 = A.D. 1632.

The words شرح ابیات جان نواز and اشارات لطیفی found respectively at the end of the two *Qaṣidas*, are the chronograms for the above dates.

It is also stated in this preface that Sanā’i first used the poetical title of Ilāhī, and that the *Ḥadiqah* was named Ilāhī Nāmāh.

fol. 28^b–29^a. Blank.

fol. 29^b–41^a. The contents of the *Ḥadiqah*.

fol. 41^b. The versified index of the ten chapters into which the *Ḥadiqah* is divided (See Browne, *Camb. Univ. Lib. Cat.*, p. 296).

fol. 42. A note of the commentator runs thus:—

معلوم ارباب غیرت و اصحاب فطنت که طالب و خواهان الخ

The commentator in this note says that he has given vowel points to the difficult Arabic and Persian words used in the text according to best authorities, such as *Qāmūs*, *Ṣurāḥ*, and other reliable lexicons. The note ends with the words حرره عبد اللطیف بن عبد الله العباسی. This note, with the concluding words, is found in many copies. The lithographed edition of

this commentary (Lucknow, A.D. 1887), p. 26, also contains the above reading. I therefore doubt the genuineness of the copy, No. 923, India Office Library, which is asserted by Dr. Ethé to be an autograph copy. In the said India Office Lib. MS. the words *سوّد* are added to *حرّره*; but this does not, in my opinion, affect my doubts.

fol. 42^b begins the poem:—

ای درون پرور برون ارای الخ

The date of composition of the *Ḥadiqah* given in this copy is A.H. 535.

پانصد و سی و پنج گشت تمام

Another commentary on the *Ḥadiqah*, by Muḥammad Nūr Ullāh Aḥrārī, is mentioned in Sprenger, *Oude Cat.*, p. 559.

Written in a beautiful *Nastaliq*, within gold borders, with three fine ‘*uwwāns* at the beginning.

Lithographed in Lucknow, A.D. 1887.

No. 22.

fol. 96; lines, centre col. 17; margl. col. 34; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

دیوان سنائی

THE DÎWÂN OF SANÂ'Î.

With a complete preface of the poet.

Beginning—

سپاس و ستایش مبدعی را که بسخن پاک سخن دان و سخن
گویی را ابداع کرد الخ

The peculiarity in this copy is that the *Qaṣidas*, *Gazals*, *Fards* and *Rubâ'is* are (except the few *Fards*) all alphabetically arranged. This order is seldom found in other copies.

fol. 6^b–83^a. *Qaṣidas* and *gazals*; beginning—

ای در دل مشتاقان از یاد تو بوستانها (بستانها read)
برحیث بیچونی از صنع تو برهانها

The gazals end on fol. 83^a with the following line:—

تانیست نکردی چو سنائی زعلایق
نزد عقلا عین مباهات نکردی

Then begin the Fards:—

از گلرخان بیوسه قناعت کن ای حکیم
قناد خانه هست بگلشن چه میروی

The Rubā'is begin on the margin of the same folio:—

دردل زطرب شگفته باغیست مرا
برجان زعدم نهاده داغیست مرا

Other copies of the *dīwān* are mentioned in Rieu, p. 551; Rieu Suppl., Nos. 214 and 215, iii.; Ethé, Bodl. Lib. Cat., col. 468, and Ethé, India Office Lib. Cat., Nos. 2722, 609, etc.

Written in fine minute Nasta'liq, within gold borders.

Not dated, apparently 16th century.

No. 23.

fol. 167; lines 14–15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

دیوان احمد جام

DÎWÂN-I-AḤMAD-I-JÂM.

The lyrical poems of Aḥmad of Jâm, not arranged in alphabetical order.

Beginning as the second copy of Sprenger, Oude Cat., p. 325.

ای جمالت تابشی در انس و جان انداخته
پرتو روی تو نوری در جهان انداخته

Abū Naṣr Aḥmad bin Abul Ḥasan (or, according to some, Abul Ḥusayn), surnamed *Zhandapīl*, ابو نصر احمد بن ابو شینخ الاسلام (یا ابو الحسن) النامق الجامی معروف به زنده پیل

designated as *شيخ الاسلام احمد جامي*, was born in Nâmaq, a village in the district of Jâm, in A.H. 441 = A.D. 1049. He was a descendant of Jarir bin 'Abd-Ullâh, who embraced Islâm in the year in which the prophet died.

The *Shaykh* spent his early life in bad company, during which period his studies were totally neglected; but at the age of twenty-two he left his parental home and began to lead an ascetic and studious life. After thus devoting his life for eighteen years, he came back to his native place, Jâm, at the age of forty, in A.H. 480 = A.D. 1087. His celebrity as a great saint began to attract crowds of people around him, who desired to repent. According to Nafahât, the *Shaykh*, in his well-known work *سراج السائرين* says that, up to the age of sixty-two, when he was composing the said work, eighteen thousand people had already undergone the ceremony of penitence under his spiritual guidance, while his son *Shaykh* Zahir-ud-Dîn 'Isâ, in his *Ramûz-ul-Haqâ'iq* (See H. Kh., vol. iii., p. 480), says that his father left six hundred thousand people behind him as his followers and disciples. Besides the diwân, he is the author of no less than fourteen Sûfic works, of which the following, viz., *رسالة مسرقندي*, *انيس التائبين*, *بحار الحقيقة* and *مفتاح النجات*, *سراج السائرين* are extant among the Sûfi sects, while the rest are said to be destroyed during the raids of Changiz Khân. He had thirty-nine sons and three daughters, out of which only fourteen sons and the three daughters survived him. These fourteen afterwards became great scholars, authors and spiritual guides to people.

He died in A.H. 536 = A.D. 1141. See Taqî Anḥadî, fol. 43^b; Nafahât, pp. 405-417; Riyâd-ush-Shu'arâ, fol. 7^b; Şuhuf-i-Ibrâhîm, fol. 6^a; notices on his life will be found in Majâlis-ul-'Ushshâq, fol. 65^a; Haft Iqlim; Âtash Kadah, p. 103; Makḥzan-ul-Garâ'ib, fol. 7^b; Khulâsat-ul-Afkâr; Daulat Shâh, p. 348, and Habîb-us-Siyar, vol. ii., Juz 3, p. 71. See also Rieu, p. 551; Sprenger, Oude Cat., p. 323, and Ethé, India Office Lib. Cat., No. 910.

On fol. 115^b begins another diwân alphabetically arranged, agreeing with Rieu's copy, noticed in his catalogue, p. 551, and Sprenger's first copy, noticed in his Oude Cat., p. 324.

Beginning—

ای نام تو بردل و زبانها
افتاده چوروح بر روانها

fol. 164^b. Ruba'is; beginning—

دوروي زغمت من زغم بيمارم
اندوه ترا بياد توميدارم

The Maṣnawī mentioned by Rieu and Sprenger is not found in our copies.

Written in a fair Nīm Shikastah. Not dated, apparently 17th century.

No. 24.

fol. 163; lines 16-17; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

دیوان مختاری

THE DÎWÂN OF MUKHTÂRÎ.

The dîwân of Mukhtârî, containing Qaṣīdas, ḡazals, maṣnawīs and Ruba'īs, without any alphabetical order.

Beginning—

ترا بشارت باد ای ولایت کرمان
بفتح نامه شاه از دیار هندستان

The first Qaṣīdah is in praise of Sulṭān Arslān bin Kirmān Shāh (A.H. 494-536 = A.D. 1100-1139).

Mukhtârî, with his full name میراج الدین عثمان بن محمد المختاری الغزنوی, who at first adopted the poetical title of 'Uṣmān, which he subsequently changed for Mukhtârî, was a native of Ġaznī and a contemporary of Ḥakīm Sanā'ī, who speaks very highly of the poet and calls him his master. Mukhtârî flourished during the reign of Sulṭān Ibrāhīm bin Mas'ūd of Ġaznī, who reigned from A.H. 451-481 = A.D. 1059-1088, but spent the greater portion of his life in Kirmān in the court of Arslān Shāh bin Kirmān Shāh, in whose praise most part of the poet's dîwān is devoted. Mukhtârî was skilled in the various kinds of poetry, and some of his Qaṣīdas were imitated by several later poets of distinction, such as Khāqānī, Khusrū, Jāmi, etc. Besides the dîwān (of which Ārzū saw a copy containing seven thousand verses) Mukhtârî seems to have left a Shahriyār Nāmah, in imitation of Firdausī's Shāh Nāmah (See Rieu, p. 542).

According to Taqī Kāshī, *Onde Cat.*, p. 16, the poet died in A.H. 554 = A.D. 1159; while the author of the *But Khānah* (Ethé, *Bodl. Lib. Cat.*, col. 197), followed by Ātash Kādah, fixes the poet's death in A.H. 544 = A.D. 1149. The authors of the *Riyād-ush-Shu'arā*, fol. 371; *Khulāṣat-ul-Afkār*, fol. 170, and *Makhzan-ul-Ġarā'ib*, fol. 750, place the poet's death in A.H. 534 = A.D. 1139, which seems too early. Still earlier is the date given by Taqī Anḥadī, fol. 600, viz., A.H. 430 = A.D. 1038.

For further notices on the poet's life, see Daulat Sháh, p. 93; Haft Iqlím, fol. 98.

Copies of his diwân are mentioned in Ethé, Bodl. Lib. Cat., No. 527, and Rieu Suppl., Nos. 211, vi., 215, vii. and 216.
fol. 161^b. Rubâ'is; beginning—

ملکت ملکا نقش بقا را جان شد
عدلت مسبب دم زدن حیوان شد

The MS. breaks off abruptly (wanting a folio or two), with the following first line of a Rubâ'i.

نازك دل اهل عشق جانبا ز تو نیست
كأنجام تو در وفا چو آغاز تو نیست

The Bodl. Lib. copy mentioned above wants only nine lines from the beginning.

Written in a very beautiful Nasta'liq, within gold ruled borders, and with a fairly decorated 'unwân.

Not dated, apparently 16th century.

No. 25.

fol. 322; lines 19; size $10\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

دیوان انوري

THE DÎWÂN OF ANWARÎ.

Begins—

مقدري نه بالت بقدرت مطلق
کند ز شکل خبري چو کنبد ازرق

Auḥad-ud-Din 'Alî Anwarî انوري, perhaps the greatest Qaṣīdah writer of Persia, was born in Mahānah, in the district of Khāwarān, from which he assumed the poetical title of Khāwarî, subsequently changed into Anwarî at the request of a friend. He was educated in the Manṣûriyyah Madrasah in Tûs, where he spent most of his time in the study of science. He was well versed in astrology, and

wrote several works on that subject, one of which is said, by the author of the *Şuhuf-i-Ibrâhim*, fol. 27, to be known by the name of مفید. Like Adib Şâbir, who died in A.H. 540 = A.D. 1145 (see Taqî Kâshî, *Oude Cat.*, p. 16), Anwarî was one of the favourite poets of Sultân Sanjar (*d.* A.H. 562 = A.D. 1166), to whom most of his qasidas are addressed, and whom the poet survived (see H. Kh., vol. iii., p. 264).

It is related in the *Makhzan-ul-Garâ'ib*, f. 23, and other *Tadkiras*, that there was a conjunction of the seven planets in the sign of Libra in A.H. 581 = A.D. 1185, and Anwarî predicted a terrific storm, which would destroy buildings, uproot trees, and cause immense destruction. The people were so much frightened that they built rooms under ground to protect themselves from the approaching catastrophe. When the day arrived nothing took place, and on the failure of the prediction, Farîd Kâtib, a pupil of Anwarî, is said to have written the following satirical verses:—

گفت انوری که از اثر بادهای مضمّت
ویران شود سراچه و کاخ مکنندری
در روز حکم او نوزیدست هیچ باد
یا مرسل الریاح تو دانی و انوری

The author of the *Âtash Kadh* mentions Adib Şâbir as the author of the above lines; but this seems improbable, as Şâbir died in A.H. 540. On account of the ridicule and shame he was subjected to, Anwarî went to Nishâpûr, and from there to Balkh, where he died, according to Taqî Kâshî, *Oude Cat.*, p. 16, in A.H. 587 = A.D. 1191. Daulat Shâh places the poet's death in A.H. 547 = A.D. 1152; but the copy of Daulat Shâh referred to by Sprenger, p. 332, places Anwarî's death in A.H. 556 = A.D. 1160. Taqî Auhâdî, fol. 66^a, places it in A.H. 547 = A.D. 1152; *Khulâsat ul-Afkâr*, f. 15^a, in A.H. 569 = A.D. 1173; *Âtash Kadh*, pp. 77, in A.H. 656 = A.D. 1258; *Mir'ât-i-Jahân Numâ*, as mentioned by the author of the *Nashtar-i-Ishq*, fol. 86, in A.H. 582 = A.D. 1186; *Mir'ât ul Khîyâl*, A.H. 549 = A.D. 1154; *Sarw-i-Âzâd*, in A.H. 585 = A.D. 1189.

For notices on Anwarî's life and his works, see Rieu, ii., p. 554; Sprenger *Oude Cat.*, p. 331; Rieu *Suppl.*, No. 218; *Ethé Bodl.*, col. 471, etc.; *Ethé*, *India Office Lib. Cat.*, No. 935, etc.; G. Flügel, vol. i., p. 502; *Stewart's Cat.*, p. 56; W. Pertsch, p. 83, and *Berlin Cat.*, p. 743; J. Aumer, p. 10; *Cat. des MSS. et Xylographes*, p. 319; *Rosen Pers. MSS.*, p. 170; *Browne, Camb. Univ. Lib. Cat.*, p. 298; *Riyâd-ush-Shu'arâ*, fol. 13^b; *Ḥabîb us-Siyar*, vol. ii., Juz iv., p. 103; see also Hammer, *Rede Künste*, p. 88; M. Ferte, *Journal Asiatique* 1891, and Zhukowski's *Essay on Anwarî's life and poetry*, published at St. Petersburg in Russian, and revised by Pertsch, *Litteraturblatt für Orientalische Philologie*, Band II., pp. 10–18.

The diwân of Anwarî has been printed, and lithographed resp. in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

• Taqî Auhâdî mentions having seen a copy of Anwarî's diwân, consisting of 14,000 verses, and the author of *Khulâṣat ul-Afkâr* one of 12,000 verses.

Contents:—

This copy of the diwân is divided into two parts, marked by two separate 'unwâns.

fol. 2^b. Qasîdas, arranged alphabetically, begin:—

ای قاعده تازه ز دست تو کرم را الخ

fol. 169^b. Another series of qasîdas, most of them very short, intermixed with muqaṭṭi'ât without any order, begins:—

این مجلس صاحب جهانست
یا شکل بهشت جاودانست

fol. 204^b. *Ḥazliyat* (satire) begins:—

تو وزیري منت مدحت گوي
دست من بي عطا روا بيني

fol. 249^a. Short satirical *Maṣnawîs*, beginning—

هكذا گیر قاضي گیرنگ
انکه دارد ز منک خارا ننگ

fol. 253^b. *Gazals*, alphabetically arranged, beginning—

ای غارت عشق تو جهانها الخ

fol. 295^b. *Rubâ'iyât*, without any order, beginning—

آني که کفت ضامن ارزاق آمد
واني که دردت قبله آفاق آمد

Written in fine clear Nasta'liq, within coloured ruled borders; a few pages in the beginning contain notes on the margin with occasional interlineal annotations.

In the colophon it is dated A.H. 700; but the appearance of the MS. shows that it belongs to the 15th century A.D.

Scribe

عبد الرشید

No. 26.

fol. 252; lines 19; size $12\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4$.

The same.

Another copy of Anwarî's diwân.

Begins at once with a Qaṣidah in praise of Sulṭân Sanjar.

گر دل و دست یخرو کان باشد
دل و دست خدا یگان باشد

The usual opening Qaṣidah, beginning with the line *مقدري نه بال* is wanting in this copy.

fol. 1^b-135^b. Qaṣidas without any alphabetical arrangement.

ff. 136^a-242^b. Qaṣidas, muqatta'ât, tarkib-bands, hazaliyât and gazals all intermixed.

ff. 242^b-252^a. Rubâ'iyât, without any alphabetical order, beginning—

از مشرق دست گوهر آل نظام
ده ماه تمام را طلوعست مدام

Written in a firm Nasta'liq.

Dated *Shahbân* A.H. 992.

Scribe محمد محسن (?) نامه خوان مشهدي

No. 27.

fol. 149; fol. 25 centre col. and 42 margl. col.

Size, $14\frac{3}{4} \times 7\frac{3}{4}$; $13\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of Anwarî's diwân without any alphabetical order.

Begins the same as above.

fol. 1^b-81^a. Qaṣidas intermixed with muqatta'ât.

fol. 81^a-110^a. Hazaliyât.

Begin as in No. 26 :—

تو وزیري و منت مدحت گوي. الخ

fol. 110^a–112^a. Maṣnawī.

Begins as in No. 26 :—

هكذا گیر قاضي گیرنگ
آنکه دارد ز سنگ خارا ننگ

112^a–138^a. Ġazals in alphabetical order.

Begin—

از دور بدیدم آن پیرا
آن رشك بتان آذري را

fol. 138^b–149^b. Rubā'iyāt.

Begin—

آني که کشت ضامن ارزاق امد
واني که درت قبله آفاق امد

Written in ordinary Nasta'liq, within coloured ruled columns.
Not dated, 16th century.

No. 28.

fol. 71; lines 25; size $12 \times 6\frac{3}{4}$; 9×4 .

شرح قصاید انوري

A COMMENTARY ON THE QAṢĪDAS OF ANWARĪ.

محمد بن داؤد بن محمود علوي شاديابادي

Muḥammad b. Dā'ūd of Shādiābād.

Begins—

سپاس بیثیاس مر صانع قدیم را که بامر کن جمله مکنونات را از
نهانخانه کتم عدم در صحراء وجود آورد

It is stated in the preface that the author, a favourite courtier of Sultân Naṣir-ud-Dīn Khiljī, on once reciting a poem from Anwarī's dīwān, was ordered by that monarch to write a commentary on the difficult verses of Anwarī.

Naṣiruddin Khiljī, son of Ghiyāṣ-ud-Dīn Khiljī, reigned in Mālwaḥ from 906 to 916 A.H., and Shādiābād, also called Mandū, is one of its divisions.

For other copies see Rieu, p. 556; Ethé, India Office Lib. Cat., No. 947.

Dā'ud Shādiābādī has also written a commentary on the abstruse verses of Khāqānī, as will be seen hereafter.

Written in ordinary Indian Nasta'liq.

Not dated, 18th century.

No. 29.

fol. 105; lines 198; size $10\frac{3}{4} \times 7\frac{3}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another copy of the same without the preface, beginning at once with the commentary on the verse:—

مقدري نه بالت بقدرت مطلق مقدر اندازه هرچيز كنده
الت دست افراز كار قدرت تواناي مطلق خاص الح

Written in ordinary Indian Nasta'liq.

Not dated; 18th century A.D.

No. 30.

fol. 172; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; 6×3 .

شرح قصاید انوري

SHARH-I-QAṢĀID-I-ANWARĪ.

A commentary on the difficult Qaṣidas and Muqattī'āt of Anwarī.

By میر ابو الحسن فراهانی Abul Ḥasan Farāhānī.

Begins—

سپاسي که از روي گواهي خرد بر ذمه خانواده امکان لازم است.

Taqî Auhadî, in his 'Urafât (fol. 107^b), says that, while he was composing the Taḍkirah, Abul Ḥasan was then living in 'Irâq. Ṭahir-i-Naṣîr Âbâdî, in his Taḍkirah, fol. 162^a, says that Abul Ḥasan Farâhânî, owing to adverse circumstances, left his home and proceeded to Iṣfahân. On his way he met with Ṭahir Naṣîr Âbâdî's uncle, Mirzâ Ḥasan Âlî, who died in the beginning of the reign of Shâh Ṣafî (A.H. 1038-1052). After staying for some time in Naṣîr Âbâd Abul Ḥasan went to Shîrâz, and entered the service of Imâm Qulî Khân, the governor of Shîrâz, where he was put to death.

For notices on his life and other copies see Rieu, p. 556; Sprenger, p. 332; Ethé, Bodl., col. 478, and Mélanges Asiatiques, vol. iv., p. 54; Ethé, India Office Lib., No. 948.

fol. 115^b-116^b. The explanations of the different uses of حروف are given.

fol. 117^a-120^b. Blank.

fol. 121^a begins the commentary on the Muqatṭi'ât:—

اي نام تو قالب عبارت را روح . . . الخ تعالي الله چه قادريست
متعال که بستون خامه و اوتاد نقاط و طناب سطور خيام بلند ابيات را
افراخته

See Ethé, Bodl., col. 478, and Sprenger, p. 333.

On fol. 122^a the commentator explains in detail the following kinds of verses, viz., رفاعي and قطعه, غزل, ترجيع, and مثنوي.

Written in ordinary Nasta'liq. Dated, Kâlpî, A.H. 1211.

No. 31.

fol. 396; lines 19; size 11½ × 6½; 8 × 4.

ديوان خاقاني

THE DÎWÂN OF KHÂQÂNÎ.

Beginning—

دل من پير تعليم است و من طفل زبان دانش
دم تسليم مر عشر و مر زانو دبستانش

Khâqânî, with his full name, افضل الدين بديل ابراهيم بن علي نجار خاقاني الشرواني, was the son of 'Ali Najjâr, i.e. 'Ali the carpenter, a native of Shirwân. He was called the حسان العرب after حسان العجم, one of the most celebrated early poets of Arabia, who stood unrivalled in the laudatory poems addressed to the prophet, and died during the caliphate of 'Ali. Khâqânî refers to this in one of his verses quoted in 'Afi's Lubâb-ul-Albâb, p. 22.

چون دید که در هنر تمام
حسان عجم نهاد نام

Several biographers say that his original name was Ibrâhîm, while some assume it to be Uṣmân; but the poet himself says in his following verse that he was called by his father "Badil," meaning a substitute (for Sanâ'î).

بدل من آمدم اندر جهان سنائی را
ازان مسبب پدرم نام من بديل نهاد

In his Tuḥfat-ul-ʿIrâqayn the poet frankly admits that his father was a carpenter, and his mother a Nestorian Christian converted to Islâm. He also tells us that his grandfather was a weaver, and that his paternal uncle, Mirzâ Kâfi b. 'Uṣmân, was a medical practitioner. In one of the verses of his ode to Iṣfahân, the poet says that he was born in A.H. 500 (A.D. 1106) at Ganjah. At an early age Khâqânî lost his father, and was left entirely to the care of his uncle, who taught him Arabic, metaphysics, medicine and astronomy. At the age of twenty-five the poet lost his uncle. The undoubted celebrity of Khâqânî as a poet is no doubt due to the celebrated Abul 'Alâ of Ganjah, who actually trained the poet in the art of verse-making, and who gave Khâqânî his daughter in marriage.

The poet at first adopted the poetical title of Ḥaqâ'iqî, which he subsequently changed, at the suggestion of Abul 'Alâ of Ganjah, for Khâqânî, in honour of Khâqân-i-Kabîr Maṭṭuḥihr, the then reigning sovereign of Shirwân. He was introduced into the court of this monarch through the influence of his father-in-law, the aforesaid Abul 'Alâ, who, according to Amîn Râzi, was at that time ملك الشعرا, or "the king of the poets" of Shirwân, and was addressed in the Imperial Orders as امستاد الشعرا, or "the Master of Poets" (در فرامین و مناشیر). When Khâqânî gained the warm favour of the Khâqân and rose to distinction, he began to ill-treat his former benefactor, Abul 'Alâ, and in consequence of a bitter jealousy between the two, they wrote biting satires against one another.

Amin Rāzi states that Hamdullah Mustaufi, in his *Tārīkh-i-Guzidah*, followed by Jāmi in his *Nafahāt-ul-Uns*, conceives *Khāqānī* to be a pupil of the poet Afṣah-ud-Din Falakī, and that Ādari, in his *Jawāhir-ul-Asrār* (see Rieu, p. 43*), says that both *Khāqānī* and Falakī were the pupils of Abul 'Alā. The latter's statement is supported by the following verses of a qit'ah, quoted in the *Haft Iqlim* (MS. copy A. S. B., N. D. 326, fol. 1107) which Abul 'Alā addressed to *Khāqānī*.

دروگر پسر بود نامت بشروان
 بخاقانیت من لقب برنهادم
 بجای تو بسیار کردم نکوئی
 تو را دختر و مال و شهرت بدادم
 چرا حرمت من نداری که من هم
 ترا هم پدرخوانده هم اوستادم *

Khāqānī enjoys the world-wide fame of a great *Qaṣidah* writer, and 'Aufi, in his *Lubāb-ul-Albāb*, remarks that the poet received one thousand dinār for each of his *Qaṣidās* addressed to the king. From the numerous Arabic words which the poet uses in his *diwān* and the Arabic *Qaṣidah* which he addressed to *Shirwān Shāh*, it can at once be concluded that he was also well versed in Arabic.

His life was spent in the court of *Khāqān Manūchīhr*, and his son *Akhtashān* (or *Akhsatān*) *Shāh*, who died about A.H. 584 = A.D. 1188, and to whom most of the poet's poems were addressed. It is said that *Khāqānī* once addressed a verse (quoted in *Daulat Shāh*, p. 80) to the *Khāqān*, which offended the latter to such an extent that he passed orders for putting the poet to death; but the poet managed to pacify the monarch by smooth excuses, and succeeded in obtaining permission to undertake the pilgrimage to Mecca, which he had already performed once in his youth. On his way he composed the well-known *Maṣnawī Tuhfat-ul-'Irāqayn* (vide *infra*). On his return from the pilgrimage he visited *Iṣfahān* and returned to *Shirwān*. Again here he incurred the displeasure of *Akhtashān Shāh*, and to avoid it he fled to *Baylaqān*, but was arrested and imprisoned by the order of the monarch in the fort of *Shābrān*, where he composed the *Habsiyah*, or the "Prison Poem" (see Khanykov, pp. 113-128). After an imprisonment of seven months he was released through the intervention of the *Khāqān's* mother. The poet spent his last days in *Tabriz*, where he died.

* These verses are also quoted in *Daulat Shāh*, pp. 70-71, but they are found with numerous variants in the *Tārīkh-i-Guzidah* (see Browne's translation, pp. 21-22).

The date of Khâqânî's death, A.H. 582 = A.D. 1186, fixed by Hamdullah Mustaufi in his Târikh-i-Guzîdah, and followed by Amin Râzî and Âdur, has been ably discredited by Dr. Rieu in his Persian Cat., p. 559. The learned doctor has shown that the poet survived his patron Akhtashân Shâh, composed poems in praise of the Atâbak Naşrat-ud-Dîn Qizil Arslân, who reigned from A.H. 582-587 = A.D. 1186-1191, and addressed a Qaşîdah to Sultân Tukush Khwârizm Shâh after the conquest of Işfahân in A.H. 590 = A.D. 1193. We therefore agree with Dr. Rieu, in accepting the date A.H. 595 = A.D. 1198 given by the authors of the Khulâsat-ul-Afkâr, fol. 53^b; Mukhbir-ul-Wâqilîn and Natâ'ij-ul-Afkâr (in the margin of the Ḥabib-us-Siyar, vol. ii., Juz 2, p. 176).

According to the copy of Daulat Shâh mentioned by the author of the Şuhuf-i-Ibrâhîm, fol. 276^b, Khâqânî died in A.H. 588 = A.D. 1192, but Browne's edition of the Daulat Shâh gives A.H. 582 = A.D. 1186.

Notices on Khâqânî's life will be found in Riyâd-ush-Shu'arâ, fol. 124^a; Khazâna-i-Âmirah, fol. 153, and Makhzan-ul-Garâ'ib, fol. 224. See also, besides the above-named references, Rieu, p. 558; Sprenger, Oude Cat., p. 461; Hammer, Redekünste, p. 125; Ouseley's Biographical Notices, p. 157; Khanykov, Mémoire sur Khacanie, in Journal Asiatique, 6^{me} série, vol. iv., p. 137 (1864), and vol. v., p. 296 (1865); Salemann's introduction to his Russian edition of Khâqânî's rubâ'is, St. Petersburg, 1875; Ethé, Bodl. Lib. Cat., Nos. 560-581; Ethé, India Office Lib. Cat., Nos. 950-970; W. Pertsch, Berl. Cat., p. 768; G. Flügel, i., p. 508; Mélanges Asiatiques, iii., p. 114.

The diwân contains Qaşîdas, Tarjî'ât, Marâşî, Ġazals, Muqaţţî'ât and mixed Rubâ'iyât, in no particular order.

fol. 1^b-251. Qaşîdas and Marâşî.

fol. 252^a-386^a. Qaşîdas, Ġazals, Tarjî'ât, Marâşî and Muqaţţî'ât together without any order.

fol. 386-396^a. Rubâ'is.

For other copies see, besides the catalogues referred to above, Browne, Camb. Univ. Lib. Cat., p. 480; Jahrbücher, vol. lxvi.; Anzeig-blatt, p. 26, and St. Petersburg Cat., p. 328.

The poetical works of Khâqânî have been lithographed in Lucknow, 1879.

fol. 396 has been supplied by one Ilahdâd, son of Shaykh Nizâm in A.H. 1000.

Written in a beautiful Nasta'liq, within gold and coloured borders.

Not dated, apparently 14th century.

No. 32.

fol. 366; lines (centre col.) 19; margl. col. 12: size $10 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

کلیات خاقانی

KULLIYÂT-I-KHÂQÂNÎ.

The poetical works of Khâqânî, containing his diwân and the *Tuhfat-ul-'Irâqayn*.

The MS. is divided into the following sections:—

I. The preface of the *Tuhfat-ul-'Irâqayn*. One folio, containing about fifteen or sixteen lines from the beginning is wanting, and the preface opens abruptly, thus:—

..... دیده میگفت موصل مکہ ثانی است حضرت خواجہ
کعبہ قاعدہ چنانست کہ کعبہ بار کم دهد آل

II. foll. 4^b-215^a. *Qaṣīdas* in alphabetical order, with the exception of the first, which begins—

دل من پیر تعلیم است و من طفل زبان دانش
دم تسلیم سر عشر و سر زانو دبستانش

This section is dated A.H. 1024.

III. foll. 215^b-249^a. *Muqattī'ât* in alphabetical order, beginning—

یا صفوة الرحمان مشافع خلقه آل

IV. foll. 249^b-295^a. *Gāzals* in alphabetical order, beginning—

جام می تاخط بغداد ده ای یار مرا آل

V. foll. 295^b-302^a. *Rubā'is* in alphabetical order, beginning—

ای تیر هنر مهیل برجیس لقا آل

VI. foll. 302^b-365^a. *Tuhfat-ul-'Irâqayn*, beginning—

مائیم نظارگان غمناک
زین حقّه سبز و مهره خاک

This is the well-known Maṣnawī of Khâqânî, in which the poet gives a description of his pilgrimage, specially referring therein to the two 'Irâqs, viz., 'Irâq-i-'Arab and 'Irâq-i-'Ajam.

fol. 1^b; 365^b and 366^a contain beautiful full-page miniatures. Six sumptuous 'unwâns, one at the beginning of each section.

Written in perfect Nasta'liq, within gold and coloured borders.

The Tuḥfat-ul-'Irâqayn has been lithographed in Agra, 1855, and in Lucknow, 1876. Extracts from the poem have also been printed in Lucknow, 1867.

The MS. is dated A.H. 1027.

Scribe

قاسم الشيرازي

No. 33.

fol. 114; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

تحفة العراقيين

TUHFAT-UL-'IRÂQAYN.

Another copy of the Tuḥfat-ul-'Irâqayn, with the complete preface, which begins thus:—

خير ما اعتصم المرء بباله كلمة العجز لقصور باله عن معرفته الله الخ

The poem itself begins as usual, on fol. 6^a.

fol. 1^b–12^a. On the margin, some selected Qaṣîdas of Khâqânî.

Written in a fine Nasta'liq, within gold-ruled borders.

Dated A.H. 1014.

Scribe

محمد سعيد بن مرزا محمد البخاري

No. 34.

foll. 213; lines 23; size $9\frac{3}{4} \times 6$; 7×4 .

شرح دیوان خاقانی

SHARH-I-DÎWÂN-I-KHÂQÂNÎ.

A commentary on the difficult Qaṣidas of Khâqânî. By Muḥammad bin Dâ'ūd bin Muḥammad 'Alawî محمد بن داود بن محمد بن محمود 'Alawî علوی الشادیاپی (See No. 28 above.)

Begins—

جواهر زواهر میاس بیقیاس نثار حضرت صمدیه جل قدرته را
سزاوار است الن

No alphabetical order is observed in the explanation of the Qaṣidas. It begins with the commentary on the Qaṣidah with which most of the copies of the diwân begin, viz. :—

دل من پیر تعلیم است و من طفل زبان دانش

For other copies, see Rieu, p. 561; Ethé, Bodl., Col. 483; Ethé, India Office Lib. Cat., No. 968, and Sprenger, Oude Cat., p. 462.

A commentary on Khâqânî's diwân by 'Alawî Lâhijî of Jahângir's time is described in Rieu ii., p. 562; another, called محبت نامه by 'Abd-ul-Wahhâb bin Maḥmûd al-Ḥasanî al-Ḥusaynî al-Ma'mûrî, with the takhalluṣ غنائی, who flourished about A.H. 1090 = A.D. 1679, is mentioned in G. Flügel, i., p. 509, and W. Pertsch, Berlin Cat., p. 770, and a third, called فرح افزا by Qabûl Muḥammad, the author of the Haft Qulzum, is noticed in Sprenger, Oude Cat., p. 463.

The present copy is written in careless Nasta'liq, evidently by different hands, though the colophon mentions only ابراهیم میرن حسین as the scribe.

Dated A.H. 1036.

No. 35.

fol. 183 ; lines 25 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; 9×4 .

The same.

Another copy of the same commentary. Beginning as above.

Written in ordinary Nasta'liq.

Dated, A.H. 1223.

No. 36.

fol. 76 ; lines 15 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان ظہیر فاریابی

THE DÎWÂN OF ZAHÎR FÂRYÂBÎ.

With a preface.

Beginning of the preface—

سپاس بی نهایت و آفرین بی پایان قادریرا که دو شمع در حجره
دماغ ما افروخت الخ

The author of this preface, who does not mention his name, was a contemporary of Zahir Fâryâbî. He says that he had a great desire to meet Zahir Fâryâbî, but before he could do so the poet had departed for the next world. He then collected the scattered poems of Zahir in a diwân, and dedicated it to the Wazir Majd-ud-Din Ahmad bin Muhammad.

The same preface is noticed in Sprenger, *Oude Cat.*, p. 579 ; Rieu *Suppl.*, Nos. 222 and 223, and Ethé, *Bodl. Lib. Cat.*, No. 582.*

Beginning of the diwân on fol. 5^b as in Rieu *Suppl.*, No. 582, and Ethé, *Bodl. Lib. Cat.*

* I think the author of this preface is probably Shams-ud-Din Sijâsî, who is mentioned by H. Kh., vol. iii., p. 293, to have collected the poet's diwân. Amin Râzî, however, gives a very meagre account of a poet whom he calls Shams-ud-Din Tâhir of Sinjâs or Sijâs. (See Ethé, *India Office Lib. Cat.*, col. 475, No. 1301.)

چو زهره وقت صبح از افق بسازد جنگ
زمانه تیر کند ناله مرا آهنگ

Rieu Suppl., Copy No. 222, correctly reads جنگ instead of چنگ in the first line, and نیز instead of تیر in the second line. The initial line of the copy of *Zahîr's* diwân noticed by Dr. Rieu in his *Pers. Cat.*, vol. ii., p. 562^b, viz. :—

ستاره سجده برد طالع منیر ترا
زمانه بومه زند پایه سریر ترا

is found here on fol. 43^a; and it is remarkable that Gustavus Flügel, in his catalogue, vol. i., p. 497, has quoted this verse as the initial line of the diwân of Amir Mu'izzî, who died in A.H. 542 = A.D. 1147.

ظهیر الدین ابو الفضل طاهر بن محمد الشارابی, *Zahîr-ud-Din Fâryâbî*, a native of Fâryâb, in Balkh, was, according to Daulat Shâh, a pupil of Rashîd-i-Samarqandî, the author of the *مهر و وفا*, and a contemporary of Khâqânî, Mu'jir-ud-Din Baylaqânî, and several others. Besides being a renowned poet, *Zahîr* enjoyed the reputation of a great philosopher and astronomer of his age, and was called the صدر الکما or "The head of the philosophers" (See 'Aufi's *Lubâb-ul-Albâb*, p. 298). *Zahîr*, in his poetical compositions, is sometimes ranked with Anwarî, and it is said that among the later poets of Kâshân there was a controversy as to which of the two deserved preference, and Majd-ud-Din Hamgar, to whom the matter was referred for decision, gave preference to Anwarî.* He was at first a panegyrist to Tugân Shâh, who ruled in Nishâpûr from A.H. 569–581 = A.D. 1173–1185, and of Husâm-ud-Daulah Ardshîr, the ruler of Mâzandrân A.H. 567–602 = A.D. 1171–1205. At the latter's hands the poet received many favours, and alludes to them in this verse :—

شاید که بعد خدمت ده ساله در عراق
نام هنوز خسرو مازندران دهد

See Browne's *Ibn Isfandiyyâr's History of Tabaristân*, pp. 71–3, where also a long Qasidah of the poet addressed to this ruler is quoted. When *Zahîr* rose to distinction he attached himself to the services of the Atâbaks of Âdarbaijân, Muḥammad bin Îlduguz, known as Jahân Pahlawân (A.H. 568–582 = A.D. 1172–1186), and his brother and successor, Qizil Arslân (A.H. 582–587 = A.D. 1186–1191). The poet, however, left the latter's court, and entered the service of the Atâbak Nasrat-ud-Din, the

* This versified reply of Majd-ud-Dîn, which he sent to Kâshân in the month of Rajab, A.H. 674, is fully quoted in Browne's *Târikh-i-Guzidah*, pp. 61–62.

son of Muḥammad bin ʿĪduguz. He spent his last days in retirement, and died, according to the *Tārīkh-i-Guzidah*; Taqī Kāshī (Oude Cat., p. 16); Taqī Aḥādī, fol. 430; Daulat Shāh; *Khazāna-i-ʿĀmirah*, fol. 227^a; *Riyāḍ-ush-Shuʿarā*, fol. 245; *Ṣuḥuf-i-Ibrāhīm*, fol. 575, in A.H. 598 = A.D. 1201, at Tabriz, and was buried in Surkhāb, near the tomb of Khāqānī.

For his life and poems see Rieu, p. 562; Sprenger, Oude Cat., p. 579; Ouseley, Biogr. Notices, p. 154; Ethé, Bodl. Lib. Cat., Nos. 582-584; Ethé, India Office Lib. Cat., No. 971; W. Pertsch, Berlin Cat., Nos. 691, 747-8; Rieu Suppl., Nos. 222-24; Krafft, p. 62; Upsala Cat., p. 102, and Browne's Camb. Univ. Lib. Cat., p. 302. See also *Ḥabīb-us-Siyar*, vol. ii., Juz 4, p. 127; *Khulāṣat-ul-Afkār*, fol. 102^b; *Makhzan-ul-Garāʾib*, fol. 509; *Nashṭar-i-ʿIshq*, fol. 1116; Hammer *Redekunste*, p. 130; Schefer's *Chrestomathie*, vol. i., p. 112, and Rosen Instut, p. 205.

The *diwān* was printed in Calcutta, A.H. 1245, and lithographed in Lucknow, A.H. 1295.

Written in a fine Nastaʿlīq, within gold-ruled columns.

Not dated, apparently 15th century.

No. 37.

fol. 337; lines 21; size $6\frac{1}{2} \times 5\frac{3}{4}$; $4\frac{1}{2} \times 3$.

خمسة نظامي

KHAMSA-I-NIZĀMÎ.

The five poems of Nizāmī, also called Panjganj. Nizāmī, with his full name نظام الدين ابو محمد الياس بن يوسف بن مريد الكنجوي, the greatest of all the Maṣnawī writers, was born in the province of Qum, but the greater portion of his life was spent in Ganjah, a town of Arrān. Nizāmī's brother, Qiwāmī-i-Mutarrizī, was also a poet of great distinction, and a copy of his poems (O. E. 6464) is preserved in the British Museum. It also appears from several verses of his poems that he had a son named Muḥammad. Very unreliable accounts of the poet are given by his biographers, and I should like to refer to the learned monograph of W. Bacher, who has based Nizāmī's life exclusively on the poet's own statements in the several poems of his *Khamseh*.

Various conflicting dates are assigned to Nizāmī's death. Daulat Shāh, p. 131, followed by Taqī Aḥādī, fol. 743, gives A.H. 576 =

A.D. 1180; Jāmī, in his *Nafahāt*, p. 708, followed by the author of the *Ḥabīb-us-Siyar*, vol. ii., Juz 4, p. 112, in A.H. 592 = A.D. 1195; Taqī Kāshī, *Oude Cat.*, p. 17, followed by the authors of the *Ṣubḥ-i-Ṣādiq* (on the margin of the *Ḥabīb-us-Siyar*, loc. cit.), and the *Nashīr-i-‘Ishq*, fol. 1832, places the poet's death in A.H. 602 = A.D. 1205. The author of the *Khulāṣat-ul-Afkār*, fol. 192^a, fixes Nizāmī's death in A.H. 600 = A.D. 1203.

Of the various statements of his age made by Nizāmī himself in his poems, the most accurate seems to be that in the prologue to the *Laylā Majnūn*, where the poet says that he had then counted seven times seven years: *مجموعه هفت سبع خوانم*, that is, forty-nine years, and as the poem was completed in A.H. 584 = A.D. 1188, as mentioned in the same prologue

کارامته شد به بهترین حال
در سلخ رجب به ثا و فا دال

we may conclude that the poet was born in A.H. 535 = A.D. 1140.

Again, in the epilogue to the *Iskandar Nāmāh*, which was added by a contemporary of the poet, it is stated that he died at the age of sixty-three years and six months.

فزون بود شش ماه و شصت و سه سال

So we may infer that Nizāmī died in A.H. 599 = A.D. 1202.

For further notices on Nizāmī's life see *Haft Iqlīm*, fol. 268; *Riyād-ush-Shu‘arā*, fol. 411; *Makhzan-ul-Ġarā‘ib*, fol. 867; *Ātash Kadah*, p. 318; see also Sprenger, *Oude Cat.*, p. 519; Rieu, p. 564; Captain H. Wilberforce Clarke's *Translation of the Sikandar Nāmāh*, London, 1881; Hammer *Redekünste*, p. 105; W. Bacher's *Nizāmī's Leben und Werke*, published in German, Leipzig, 1871; English translation of the same, London, 1873.

For other copies of Nizāmī's *Khamsah* and his works, see, besides the above-mentioned catalogues, Rieu *Suppl.*, Nos. 225-229; *Ethé*, *Bodl. Lib. Cat.*, col. 487; *Ethé*, *India Office Lib. Cat.*, Nos. 927-1027; *Camb. Univ. Lib. Cat.*, pp. 303-306; G. Flügel, i., p. 503; W. Pertsch, p. 67, and *Berlin Cat.*, p. 751; *St. Petersburg Cat.*, p. 32, etc., etc.

According to Daulat Shāh and Taqī Auhādī, Nizāmī has left, besides the *Khamsah*, a *diwān* containing above twenty thousand verses, and the former quotes a *gāzal* of the poet, and although ‘Aufī (vol. ii., p. 397) cites three short *gāzals* which he says he heard a scholar reciting in *Nishāpūr*, yet he distinctly says that, except the *Maṣnawī* poems, Nizāmī left very little poetry. W. Bacher (p. 7), however, cites a verse from the *Laylā Majnūn* as a proof that the poet arranged his *diwān* in

A.H. 584 (A.D. 1188). Strange that no copy of the diwân of such an eminent poet as Nizâmî is to be found anywhere.

The *Khamsah* of Nizâmî was lithographed in Bombay, 1834 and 1838, and in Tehran A.H. 1261. Edited in Tabriz, 1845.

Contents:—

I.

fol. 1^b.

مخزن الاسرار

MAKHZAN-UL-ASRÂR.

Begins—

هست کلید در گنج حکیم

بسم الله الرحمن الرحيم

The poem is divided into twenty sections or *Maqâlas*. According to this copy, the poem was completed in A.H. 582 = A.D. 1186, as will appear from the following concluding lines:—

از گه هجرت شده تا این زمان

پانصد و هشتاد و دو افزون بدان

But this seems improbable, as the *Shîrîn Khusrû*, which was composed after the *Makhzan-ul-Asrâr*, is dated A.H. 571 = A.D. 1175. Copies of the poem are mentioned by Rieu and Ethé, pp. 559 and 488, bearing the dates A.H. 552 and 559 = A.D. 1157 and 1163 respectively. However, the question of the date of composition of the poem has been ably discussed by Professor Rieu, who assigns the date A.H. 572 or 573 = A.D. 1176 or 1177. See also Ethé, *India Office Lib. Cat.*, No. 972, 1.

The poem is dedicated to *Fakhr-ud-Din Bahrâm Shâh*, son of *Dâ'ûd*, King of Armenia and Rûm, f. 5^b.

شاه فلک تاج و سلیمان نگین

مفخر آفاق ملک فخر دین

Bahrâm Shâh was the hereditary ruler of *Arzan Jân*, and a vassal of *Qilij Arslân* (A.H. 558-578 = A.D. 1162-1182). He died in A.H. 622.

The *Makhzan-ul-Asrâr* was lithographed in Lucknow 1869, 1872, and with a commentary, 1881; Cwanpûr, 1869, and edited by H. Bland, Lond. 1844. An English translation by J. Haddon Hindley, in manuscript, is preserved in the British Museum, London.

fol. 30^b-31^a. Blank.

II.

fol. 31^b.

خسرو و شیرین

KHUSRŪ WA SHĪRĪN.The loves of Khusrū and Shīrīn.

Begins—

خداوندا در توفیق بکشی
نظامی را ره تحقیق بنیای

On fol. 38^a begins the story :—

چنین گفت آن سخن گوی کهن زاد
که بودش دامستانهای کهن یاد

The prologue contains eulogies on Sultān Tuğral, Shams-ud-Dīn Abū Ja'far Muḥammad, and Qizil Arslān. There is also a panegyric addressed to Tuğān Shāh under the heading طغانشاه امیر طغانشاه در مدح on fol. 33^b.

طغانشاه سخن بر ملک شد چیر
فراخان قلم را داده شمشیر

Tuğān Shāh ascended the throne of Persia in A.H. 569 = A.D. 1173, after the death of Sultān Sanjar, and was slain by Tukush, the Sultān of Khwārizm, in A.H. 581 = A.D. 1185.

There are different views regarding the dedication of the poem.

According to Nashtar-i-Ishq, fol. 1832, the poem was dedicated to Tuğral Arslān, who ascended the throne in A.H. 573 = A.D. 1177: according to Rieu, p. 566^a, to Shams-ud-Dīn Abū Ja'far Muḥammad bin Atābak İlduguz, and according to Ethé, Bodl., col. 488, to the three above-named persons.

In the prologue on fol. 34^a, the poet says that he composed the poem at the instance of Tuğral Arslān, as will be seen from the following verses :—

- (۱) چو سلطان جهان شاه جوان بضت
که بر خوردار باد از تاج و از تخت . . .
(۲) پناه ملک شاهنشاه طغرل
خداوند جهان سلطان عادل

- (۳) بسلطاني بناج و تخت پيومت
 بجاي ارسلان بر تخت به نشست
- (۴) من اين گنجينه را سر مي کشادم
 بني اين عمارت مي نهادم
- (۵) اشارت زني از درگاه معبور
 بشغل بنده القا کرد منشور
- (۶) کزين سان تحفه عالي بسازد
 که عقل از منتش گردن فرازد
- (۷) قبول بندگي را ساز دادم
 سلامت را بخون خط باز دادم

The line giving the date of completion of the poem (in A.H. 576 = A.D. 1180) mentioned by Rieu, p. 566*, is not found in any of our copies.

Nizâmî also states at the end how he was honourably received and highly rewarded by Qizil Arslân.

چنان رفتم که موي کعبه حجاج
 چنان باز آمدم کاحمد زمعراج

The poem ends with a short eulogy on the prince Naṣrat-ud-Dîn.

مويد نصرۃ الدين کافر ينش
 ز نام او پذيرد نور بينش

The *Khusrû-wa-Shirin* was lithographed at Lahore in A.H. 1288. For the contents, see Hammer's *Schirin*, Leipz., 1809.

III.

fol. 102^b.

ليلي و مجنون

LAYLÂ AND MAJNÛN.

A poem on the loves of Laylâ and Majnûn.

Begins—

ای نام تو بهترین سراغاز
بی نام تو نامه کی کنم باز

The poem is dedicated to Akhtashân Shâh, or Shîrwân Shâh (*d.* in A.H. 584), as mentioned in the epilogue, fol. 156^b.

نه شروان شاه بل جهان شاه
کیخسرو ثانی اختشان شاه

On fol. 106^b the poet says that he received a letter from that king requesting him to take Laylâ Majnûn as his next subject, after the completion of Shîrîn Khusrû. Hence he composed the present poem, as he says on fol. 107^a, consisting of more than four thousand verses, completing it at the end of Rajab, A.H. 574 = A.D. 1178 (probably a mistake for A.H. 584 = A.D. 1188).

این چار هزار بیت و اکثر
شد گفته پچار ماه کمتر . . .
کارامته شد به بهترین حال
در مصلح رجب بشی وفا دال
تاریخ عیان که داشت با خود
هفتاد و چهار بود و پانصد

هشتاد و چهار is evidently a mistake for چهار, as it has already been mentioned that Nizâmî composed his Khusrû Shîrîn in A.H. 576 = A.D. 1180.

The story begins on fol. 112^a :—

گوینده دامت ان چنین گفت
آن لحظه که در این سخن مشغول

The poem ends with a dedication to the same Akhtashân Shâh. Edited, Lucknow, 1870 and 1888. Translated into English by J. Atkinson in 1836.

IV.

fol. 157^b.

هفت پیکر

HAFT PAYKAR.

Haft Paykar, or "The Seven Images," containing seven stories related by the seven favourites of the king, Bahrâm Gûr, hence its other name, قصه بهرام گور

Begins—

ای جهان دیده بود خویش از تو
هیچ بودی نبود پیش از تو

The poem was written for 'Alâ-ud-Dîn Karb Arslân, a descendant of Aqshangar Alımadili (d. A.H. 527 = A.D. 1132). He was governor of Marâgah, where he was besieged in A.H. 602 = A.D. 1205. See Kâmil, vol. xii., p. 156, and vol. x., p. 483.

The poet refers to the above king on fol. 160^b :—

عمدۀ مملکت علاء الدین
حافظ و ناصر زمان و زمیں
شاه کرب ارسلان کشور گیر
به از الپ ارسلان بتاج و سریر
نسل اشنقری موید ازو
جد و ابا کمال امجد ازو

Other copies have قزل ارسلان and الپ ارسلان substituted for کرب ارسلان

G. Flügel and several others assert that the poem was dedicated to Qizil Arslân, but it seems improbable, as this Arslân died in A.H. 587 = A.D. 1191, while the poem was composed in A.H. 593 = A.D. 1196 (see Rieu, p. 567.) Dr. Ethé, India Office Lib. Cat., No. 972, 4, is, however, of opinion that it was dedicated to Naşrat-ud-Dîn Arslân, who ascended the throne of Mûşil in A.H. 598 = A.D. 1201.

On fol. 164^a begins the story :—

گوهر امای گنج خانه راز
گنج گوهر چنین کشاید باز

The prologue, fol. 215^a, contains the date of the composition, the 14th of Ramaḍān, A.H. 593 = A.D. 1196.

از پس پانصد و نود سه قران
گفتم این نامه را چو ناموران
روز بد چارده ز ماه صیام
چار ساعت ز روز رفته تمام

Some copies read an erroneous date, A.H. 598 = A.D. 1201.

The Haft Paykar was lithographed in Bombay, 1849, and Lucknow, A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuerstentochter," Kasan, 1844.

V.

fol. 215^b.

اسکندر نامه

ISKANDAR NÂMAH.

The Book of Alexander.

Begins—

خدایا جهان بادشاهی تراست
ز ما خدمت آید خدائی تراست

The poem is divided into two parts; the first part, called *Sharaf Nâma-i-Iskandarî*, or *Iskandar Nâma-i-Barri*, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously as *Khîrad Nâma-i-Iskandarî*, *Iqbâl Nâma-i-Iskandarî* or *Iskandar Nâma-i-Bahrî*, describes the king as a prophet and philosopher, and relates his adventures at sea.

In the prologue, after highly eulogising the king Naṣrat-ud-Dîn, the poet says that the monarch had wished the poem to be dedicated to him.

جهان پهلوان نصرت الدین که هست
بر اعدای خود چون فلک چیره دست
چو فرمان چنین آمد از شهریار
که بر نام ما نقش بند این نگار

Naṣrat-ud-Dīn Abū Bakr bin Atābak Muḥammad ascended the throne at Tabriz, A.H. 587 = A.D. 1191, on the assassination of his uncle, Qizil Arslān, and died in A.H. 607 = A.D. 1210. (See Ḥabīb-us-Siyar, vol. ii., Juz 4, p. 127.)

The story begins on fol. 225^a :—

گزارندۀ نامۀ خسروی
چنین داد نظم سخن را نوي

In Copy No. 38, fol. 341^b, the poet enumerates his works thus :—

موي مخزن آوردم اول پسيچ
که مستي نکردم دران کار هيچ
درو چرب و شيريني انگيختم
بشيرين و خسرو درآويختم
وزانجا سراپرده بيرون زدم
در عشق ليلي و مجنون زدم
چو زان دامن باز پرداختم
موي هفت پيکر فرس تاختم
کنون بر بساط سخن پروري
زنم کوم اقبال اسکندري

From this it is clear that the *Iskandar Nāmah* was composed after the *Haft Paykar*, i.e., after A.H. 593 = A.D. 1196.

In other copies the date of composition of the *Iskandar Nāmah* is given A.H. 597 = A.D. 1200.

بتاريخ پانصد نود هفت سال
چهارم محرم بوقت زوال

and this date is supported by the author of the *Nashtār-i-Ishq*, fol. 1832. But the present copy and copies of earlier dates do not mention any verse giving the date of composition.

The epilogue to the first part ends with a panegyric on the same Naṣrat-ud-Dīn.

On fol. 293^b the second part of the *Iskandar Nāmah*, called in the heading *کتاب اقبالنامه*, begins—

خرد هر کجا گنجی آرد پدید
ز نام خدا سازد آنرا کلید

The prologue contains a dedication to Malik Qāhir 'Izzud-Dīn Mas'ūd bin Nūr-ud-Dīn Arslān, who became the ruler of Maṣṣil in A.H. 607 = A.D. 1210, and died in A.H. 615 = A.D. 1218.

مر سرفرازان و گردنکشان
ملک عزالدین قاهر شه نشان
بطغرای دولت چو طغرل نگین
ابو الشّتح مسعود بن نورالدین

In the epilogue, fol. 337^a, the poet says that he had reached at this stage the age of sixty.

بشخصت آمد اندازۀ سال من
نگشت از خود آوازۀ حال من

The first part of the *Iskandar Nāmāh* was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes," St. Petersburg, 1829. See also Spiegel, "Die Alexandersage beiden Orientalen," Leipzig, 1851, pp. 33-50.

The whole of the first part has been translated into English by Capt. H. W. Clarke, London, 1881.

The second part was edited, under the title of *Sikandar Nāma-i-Bahri*, by Dr. Sprenger, Calcutta, 1852 and 1869.

A short statement of the contents will be found in Erdmann's work, vol. i., p. 24, and a fuller abstract in Bacher's *Memoir*, pp. 101-171. See also Ethé, "Alexanders Zug zum Lebensquell," *Sitzungsberichte der bayrischen Akademie*, 1871, pp. 343-405.

In noticing a copy of the *Khamsah*, Dr. E. Denison Ross, in his *Cat. of the Arabic and Persian MSS.*, in the India Office Lib., pp. 26-27, has described a copy of the *Iskandar Nāmāh*, which is particularly interesting for offering a recension of the poem. This version is not divided into two parts, and the learned doctor has made ingenious attempts in showing the considerable differences from other known versions.

Written in a fine minute Nasta'liq within four gold borders.
Dated, the 20th Šafar, A.H. 835.

Scribe

محمد بن علي

No. 38.

fol. 507; margl. col. of 16 lines, central col. of 21 lines.

Size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The same

Another copy of Nizâmi's Khamsah.

Contents:—

fol. 1^b. مخزن الاسرار Makhzan-ul-Asrâr.

The colophon, fol. 43^a, is dated the 14th Rajab, A.H. 882.

fol. 43^b. خسرو و شیرین Khusru wa Shîrîn.

This portion is dated, fol. 158^a, the 18th Dîqa'ad A.H. 882.

fol. 158^b. لیلی و میمنون Laylâ wa Majnûn.

Dated, fol. 240^a, 17th Muhurram, A.H. 883.

fol. 240^b. هفت پیکر Haft Paykar.

Dated, fol. 327^a, 8th Rabi' I, A.H. 883.

fol. 327^b. The first part of the Iskandar Nâmah, called in the heading کتاب شرفنامه اسکندری

Dated, fol. 444^a, the 23rd Jamâdî I, A.H. 883.

fol. 444^b. The second part of the Iskandar Nâmah, called کتاب اقبالنامه

Colophon, dated the 3rd Rajab, A.H. 883.

fol. 22^a, 65^b, 85^a, 101^b, 105^b, 203^b, 204^a, 210^a, 227^a, 233^a, 235^b, 255^a, 261^b, 273^b, 370^b, 382^a, 469^b contain miniatures in Persian style.

Written in a fine clear Nasta'liq, with a double page 'unwân at the beginning of the work, and illuminated headings at the beginning of each poem.

On fol. 1^a, a note, written in a gold circle, runs thus:—

خمسۀ مولانا نظامی از خزائن قطب شاه مقابلہ کرد اخند ملا روخا

It also bears the seals of 'Inâyat Khân Shâh Jahânî and 'Abdur Rashîd-i-Daylamî, two nobles of the court of the Emperor Shâh Jahân.

No. 39.

fol. 278; lines 20; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

FOUR MASNAWÎS BY NIZÂMÎ.

1. fol. 1^b. مخزن الاسرار
2. fol. 31^b. خسرو و شیرین
3. fol. 107^b. هفت پیکر
4. fol. 168^a. Iskandar Nāmāh (the first part).

Twenty-seven lines from the beginning are wanting, and the poem abruptly opens with the line :—

خرد تا ابد در نیابد ترا
که تاب خرد بر نتابد ترا

fol. 252^b. The second part of the Iskandar Nāmāh, called in the heading خردنامه

folios containing about one thousand two hundred verses are missing at the end.

Written in a beautiful Nasta'liq, apparently in the 16th century.

No. 40.

fol. 110; lines 17; size $6\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{4} \times 3\frac{1}{2}$.

TWO MASNAWÎS BY NIZÂMÎ.

1. fol. 3^b. مخزن الاسرار
2. fol. 39^b. لیلی مجنون

fol. 2^b, 3^a, 7^b, 21^b, 26^b, 56^b, 65^b and 80^a contain fine, but faded miniatures.

This splendid copy is written within four gold-ruled borders in a very minute and beautiful Nasta'liq, with a fine illuminated double-page 'unwān, at the beginning of the مخزن الاسرار, and an exquisitely decorated heading at the beginning of the Laylā Majnūn.

Not dated, apparently 15th century.

[S. Khurshid Nawāb.]

No. 41.

fol. 297; lines 12; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

خسرو شیرین

KHUSRŪ SHÎRÎN.

Khusrû Shirin; begins as usual.

fol. 31^a, 32^b, 40^a, 42^a, 43^b, 45^a, 48^a, 54^a, 57^a, 59^b, 62^b, 76^a, 84^a, 89^a, 93^b, 96^b, 108^b, 114^a, 119^b, 149^a, 151^b, 155^a, 169^a, 184^a and 283^a contain exquisite miniatures in Indian style.

Written in fine Indian Nasta'liq, between fancy gold grounds, within thick gold and coloured borders. In the colophon it is stated that the manuscript was transcribed for one Yûsuf Khân.

Dated, Monday the 22nd Dil Hajj A.H. 1237.

No. 42.

fol. 234; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

اسکندر نامہ

ISKANDAR NÂMAH.

The first part of the Iskandar Nâmah, generally called the مشرقیہ اسکندریہ

fol. 30^b, 32^a, 43^a, 84^a, 98^b, 121^a, 130^a, 169^b, 170^a and 198^b contain fine miniatures in the Indian style, illustrating the text.

On fol. 226^b, space for miniature is left blank.

Written in a clear Indian Nasta'liq, with a fine double-page 'unwân.
Not dated. 17th century.

No. 43.

fol. 123 : lines 817 ; size $9\frac{3}{4} \times 5$; $7\frac{1}{4} \times 3$.

The same.

This copy contains scanty notes on the margin in the same handwriting as the text.

The headings are in red.

Written in a clear Nasta'liq within red-ruled borders.

Dated 27th Šafar, A.H. 1143.

Scribe, Muḥammad Khān Qādīrī. محمد خان قادری

S. Khurshīd Nawāb.

No. 44.

fol. 246 ; lines 15 ; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

The same.

Another copy of the first part of the Iskandar Nāmah.

fol. 7^b, 15^b, 21^b, 22^b, 27^a, 30^a, 36^b, 38^b, 45^b, 46^b, 49^a, 53^b, 56^a, 62^b, 64^a, 66^a, 67^a, 71^a, 76^a, 79^b, 83^a, 86^a, 91^a, 92^a, 96^b, 103^b, 108^a, 111^b, 117^a, 121^b, 124^b, 128^b, 133^a, 138^a, 144^a, 147^b, 154^b, 163^a, 165^b, 171^b, 178^b, 183^a, 188^b, 200^a, 209^a, 217^a, 223^b, 227^a, 236^a and 243^b contain fine coloured illustrations in Indian style.

Written in fine bold Nasta'liq, within gold ornamented grounds, with a double-page 'unwān at the beginning.

Copyist, محمد

Dated Lahore, Sunday the 11th Šafar, A.H. 1144.

No. 45.

fol. 13; lines 23; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$

خلاصهٔ خمسةٔ نظامی

KHULÂṢA-I-KHAMSA-I-NIZÂMÎ.

Extracts from the five Maṣnawîs of Nizâmî, with a short prose preface.

Begins—

بر اصحاب دولت و ارباب مکنّت واجب و لازم است که بعد از
قرأت قرآن کریم و تلاوت فرقان قدیم الح

This redaction is divided into thirty-seven chapters according to the subjects, which are generally concerned with moral and religious precepts.

The first chapter, *در توحید و مناجات*, begins thus on fol. 2^a:—

ای همه هستی ز تو پیدا شده
خاک ضعیف از تو توانا شده

Other copies of the *Khulâṣah* are mentioned in Rien, p. 575; Ethé. Bodl., col. 493, and Pertsch, Berl., No. 738; see also Sprenger, p. 521. A copy of similar extracts, divided into thirty-five chapters, is described in Ethé, India Office Lib. Cat., No. 982. See also Ethé, Bodl., Nos. 597 and 598, Rien (*ib.*), and Pertsch, Berl. (*ib.*).

Written in fine clear Nasta'liq, within four gold-ruled borders, with the headings in red.

Dated A.H. 1061.

Scribe, Muḥammad 'Alī محمد علی

No. 46.

fol. 473; 25 lines in four centre columns; 63 lines in marginal column;
size 14×9 ; $12\frac{1}{2} \times 8$; $9\frac{1}{4} \times 5\frac{1}{4}$.

کلیات شیخ فرید الدین عطار

KULLIYÂT-I-SHAYKH FARÎD-UD-DÎN

‘ATTÂR.

The complete poetical works of Farîd-ud-Dîn ‘Attâr.

Farîd-ud-Dîn ‘Attâr, with his full name ابو محمد بن ابوبکر ابراهيم فریدالدین عطار النیسابوری, the celebrated mystic and a most profound Şûfî poet, about whom Jalâl-ud-Dîn Rûmî, the greatest of all the Şufi poets, is said to have made the following remarks:—

هفت شهر عشق را عطار گشت

ما هنوز اندر خم يك كوچه ايم

was born in Shâdiyâkh, near Nîshâpûr in A.H. 513 = A.D. 1119, during the reign of Sultân Sanjar, and was killed by the Mughals in A.H. 627 = A.D. 1229, at the age of 114 lunar years. ‘Attâr, who is more renowned as a Şûfî than a poet, derived his poetical title from the profession of his father, a druggist, which ‘Attâr himself continued for some time. Meagre and unreliable accounts of his life are found in the Taḍkiras, and I should like to refer to the life added in the beginning of the Taḍkirat-ul-Auliya, edited by Dr. Browne. See also Taqî Auhadî, fol. 450; Nafahât; Haft Iqlîm, fol. 216; Majâlis-ul-‘Ushshâq, fol. 92; Makhzan-ul-Ġarâ’ib; Daulat Shâh and I. Kh., vol. ii., p. 68.

For further notices on his life and his complete works, see Rieu, i., p. 344, and vol. ii., pp. 576–580; Ethé, Bodl. Lib. Cat., Nos. 622–636; Ethé, India Office Lib. Cat., Nos. 1031–1033; Sprenger, Oude Cat., pp. 346–358; Camb. Univ. Lib. Cat., p. 310; Ouseley’s Biographical Notices, p. 236, and G. Flügel, p. 509.

Besides his well-known work, Taḍkirat-ul-Auliya and a diwân, containing, according to Makhzan-ul-Ġarâ’ib, thirty thousand verses and

ten thousand Rubâ'is, 'Attâr is said to have left forty Maṣṇawîs, of which the following are known :—

(14) وصیت نامه	(1) امرار نامه
(15) بلبل نامه	(2) الهی نامه
(16) امرار مشہود	(3) مصیبت نامه
(17) گل خسرو	(4) جواهر الذات
(18) مظهر العجائب	(5) اشتہر نامه
(19) خیاط نامه	(6) مختار نامه
(20) کنز الحقائق	(7) حیدر نامه
(21) ہفت وادی	(8) بیسر نامه
(22) لسان الغیب	(9) میاہ نامه
(23) مفتاح الفتوح	(10) منطق الطیر
(24) منصور نامه	(11) گل ہرمز or خسرو نامه
(25) کنز البحر	(12) پند نامه
	(13) وصلت نامه

Ethé, Bodl. Lib. Cat., Nos. 622-25, mentions three copies of the Kulliyât, each containing twenty or twenty-one Maṣṇawîs, and Sprenger also mentions a similar number of Maṣṇawîs. But our copy of the Kulliyât contains the poet's diwân and twelve Maṣṇawîs only.

Contents (marginal column) :—

I.

fol. 1^b-93^a.

جوہر الذات

JAUHAR-UD-DÂT.

This is only the second of the three daftars into which the poem is divided. The first and the second daftars are wanting in this copy. It begins thus :—

تعالی اللہ ازین دیدار پر نور
کہ در ذرات عالم گشت مشہور

It is incomplete towards the end, and breaks off abruptly on fol. 93^a with the first part of a verse, viz., بود کاینجا توزین سر حقیقت. The second part of twenty verses at the end are wanting, and space is left blank for them. On fol. 21 about forty-four verses are wanting, and after fol. 8 three folios, containing about two hundred and fifty verses, are missing. The poem is also called جواهر الذات—جواهر ذات and جواهر نامه. For other copies see Sprenger, Oude Cat., p. 351; W. Pertsch, Berlin Cat., p. 780; Ethé, Bodl. Lib. Cat., No. 622, 623, etc.; Rieu, ii., pp. 576–577; Ethé, India Office Lib. Cat., No. 1031, 1017, etc., and G. Flügel, i., p. 513.

II.

fol. 1^b (centre column).

مظهر العجایب

MAZHAR-UL-'AJÂ'IB.

Beginning—

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

On fol. 3^a, the author, after giving the title of the poem in this way—

این کتابم از غرایب آمد است
مظهر سر عجایب آمد است

enumerates his following previous compositions:—

خسرو گل	جواهر الذات
بلبل نامه	اشتر نامه
الهی نامه	منطق الطیر
پند نامه	مصیبت نامه
and	اسرار نامه
تذکرة الاولیا	وصلت نامه

Thirty-eight lines, which were missing on fol. 21, have been recently added by the scribe of this library.

After fol. 8, three folios, containing about three hundred verses, are missing.

For other copies, see Sprenger, *Oude Cat.*, p. 353; Rieu, p. 579; *Ethé, Bodl. Lib. Cat.*, No. 622, 5, etc., and *Ethé, India Office Lib. Cat.*, No. 1131, 18, etc.

fol. 70^b-71^a. Centre column blank.

III.

fol. 71^b.

منطق الطير

MANTĪQ-UT-TAYR.

Beginning—

آفرین جان آفرین پاک را
آنکه جان بخشید و ایمان خاک را

The poem is divided into thirty sections, *مقاله*. The verse giving the date of its composition A.H. 583 = A.D. 1187, quoted in Rieu *Suppl.*, No. 235, ii., is wanting here.

Lithographed in Lucknow, A.H. 1288, and Bombay, A.H. 1280.

Edited by Garcin de Tassy, Paris, 1857; translated into French in 1863. For other copies, see Sprenger, *Oude Cat.*, p. 354; *Ethé, Bodl. Lib. Cat.*, No. 622, etc.; Rieu, p. 576^a; Pertsch, *Berlin Cat.*, No. 753; G. Flügel, i., pp. 509 and 511; Browne, *Camb. Univ. Lib. Cat.*, p. 312.

fol. 121^a blank.

IV.

fol. 121^b.

حلاج نامه or منصور نامه

HALLĀJ NĀMAH OR MANȘŪR NĀMAH.

Beginning—

بود منصوري عجب شوریده حال
در ره تحقیق او را صد کمال

This poem, seldom found in other copies of the *Kulliyât*, is noticed in Stewart *Cat.*, p. 60; *Ethé, Bodl. Lib. Cat.*, No. 623, 15, and *Ethé, India Office Lib. Cat.*, No. 1033, 13.

fol. 124^a-125^a blank.

V.

fol. 125^b.

مصیبت نامه

MUŞÎBAT NÂMAH.

It is also called نزهت نامه. See Upsala Cat., p. 100.

Begins—

حمد پاک از جان پاک آن پاک را
کو خلافت داد مشیت خاک را

The poem is divided into forty chapters, enumerated by Sprenger, Oude Cat., p. 349. See also Rieu, p. 576; Ethé, Bodl. Lib. Cat., No. 622, 12; Pertsch, Berlin Cat., No. 761; and G. Flügel, i., p. 510. fol. 200^b–201 blank.

VI.

fol. 201^b.

لسان الغیب

LISÂN-UL-ĠAYB.

Begins—

اسم توحید ابتدای نام اوست
مرغ روحم جملگی در دام اوست

See Ethé, Bodl. Lib. Cat., No. 622, Art. 4, etc.; Ethé, India Office Lib. Cat., No. 1031, 16, etc.

Spaces for headings are left blank.

fol. 249^a blank.

VII.

fol. 249^b.

خیاط نامه

KHIYÂT NÂMAH.

Begins—

بنام آنکه هستی زو نشان یافت
نفرس ناطقه زو نور جان یافت

The title of the poem occurs in the following verse (fol. 249^b):—

چو بر کاخذ نهادم نوك خامه
نوشتم نام اين خياط نامه

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356. See Ethé, Bodl., No. 624, Art. 16; Ethé, India Office Lib. Cat., No. 1033, 11.

fol. 259^b–260^a blank.

VIII.

fol. 260^b.

مفتاح الفتوح

MIFTÂH-AL-FUTÛH.

Begins—

پناه من بعي کو نميرد
بآهي عذر صد عصيان پذيرد

The title is mentioned in the following: fol 261^b.

”تو مفتاح الفتوحش نام کن هان“

For other copies, see Ethé, Bodl., Nos. 622, Art. 19; 623, Art. 10; 624, Art. 7; 627, Art. 3, and Rieu Suppl., No. 235, vi.; Ethé, India Office Lib. Cat., Nos. 1031, 11, etc.

fol. 277^b–278^a blank.

IX.

fol. 278^b.

كنز الحقايق

KANZ-UL-HAQÂ'IQ.

Begins—

بنام آنکه جانرا نور دين داد
خرد را در خدا داني يقيين داد

The following verse on fol. 280^a gives the title of the poem:—

چو گفتم اندرو چندين حقايق
نهادم نام او كنزالحقايق

For other copies, see Sprenger, p. 356, where the initial line is different; Ethé, Bodl., Nos. 622, Art. 18; 623, Art. 9; Rieu Suppl., No. 235, v.; Ethé, India Office Lib. Cat., No. 1031, 13, etc.
fol. 292^a blank.

X.

fol. 292^b.

هفت وادی

HAFT WÂDÎ.

Begins—

حمد پاک از جان پاک آن پاک را
کو خلافت داد مشیت خاک را

Some seven or eight verses of the beginning are, with slight alteration, exactly the same as in the مصیبت نامه

For other copies, see Sprenger, p. 357, and Ethé, Bodl., No. 622, Art. 9; Ethé, India Office Lib. Cat., No. 1031, 6, etc.

Spaces for headings are left blank throughout.

fol. 299^a blank.

XI.

fol. 299^b.

اشتر نامه

USHTUR NÂMAH.

Begins—

ابتدا بر نام حی لا یزال
صانع اشیا و ابداع جلال

For other copies, see Sprenger, p. 352; Rieu, p. 578; Ethé, Bodl., No. 622, Art. 15, and Leyden Cat., ii., p. 114; Sprenger Cat., p. 352; W. Pertsch, Berlin Cat., p. 717; Ethé, India Office Lib. Cat., No. 1031, 1, etc.

Spaces for headings are left blank.

fol. 348^a blank.

XII.

fol. 343^b.

پند نامه

PAND NÂMAH.

The most popular of all the poems of 'Attâr.

Begins—

حمد بيجد مر خداي پاک را
آنکه ایمان داد مشیت خاک را

For other copies, see Rieu, p. 579; Sprenger, p. 355; Ethé, Bodl., No. 622, Art. 10 (where the initial line is different); W. Pertsch, Berlin Cat., pp. 72, 91, etc.; G. Flügel, i., p. 511, and iii., p. 415; Rosen, Pers. MSS., p. 202, etc.

This poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann. Hâjī Khal, vol. ii., p. 68, mentions a Turkish commentary on the Pand Nāmāh, by Sham'ī (d. 1009), entitled Sa'ādat Nāmāh. For other editions and translations, see Ethé, India Office Lib. Cat., No. 1031.

fol. 355^b and 356^a blank.

XIII.

fol. 356^b.

دیوان

DÎWÂN.

Containing Qasidas, Ġazals and Rubā'iyāt.

fol. 356^b. Beginning of Qasidas without alphabetical order.

مبجان خالقي که صفاتش ز کبریا
بر خاک عجز میفگند عقل انبیا

fol. 365^b. Ġazals not alphabetically arranged.

Begins—

پیر ما میرفت هنگام صحر
اوفتادش بر خرابائی گذر

fol. 413^b–419^a. Rubā'iyāt (about 191 in number).

Begin—

از عشق تو کام دل ما ناکامیست
ارام گرفتیم ز پی آرامیست
ای زاهد نیکنام منشین با من
بر خیز که سرمایه من بد نامیست

fol. 419^b–420^a blank.

fol. 420^b. Spaces for eleven quatrains are left blank.

fol. 421. Another series of Rubâ'iyât, numbering one thousand seven hundred and eighty-four.

Opens thus :—

ای هفت سپهر پرده دار در تو
وی هشت بهشت رهگذار در تو
رخ زرد و کبود جامه خورشید منیر
سرگشته ذره غبار در تو

The total number of Rubâ'iyât in this diwân is one thousand nine hundred and seventy-five only, while the number of gazals, compared with another copy of the diwân mentioned hereafter, is much less.

For other copies, see Sprenger, *Oude Cat.*, p. 348; Ethé, *Bodl.*, No. 636; Ethé, *India Office Lib. Cat.*, No. 1031, etc. See also G. Flügel, *iii.*, p. 447, where a copy of the Qaṣidah, entitled لجة الابرار, is described.

A very correct copy, written in a fine clear Nasta'liq, within gold-ruled borders. The frontispiece of each of the Maṣṇawis is fairly decorated.

Not dated; apparently 17th century.

No. 47.

fol. 442; centre column 15 lines; marginal column 24–26 lines.

Size $10\frac{3}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

سبعده فرید الدین عطار

SEVEN MAṢṢAWÎ POEMS OF FARÎD-UD-DÎN 'ATTÂR.

I.

fol. 1^b.

الهی نامه

ILÂHÎ NÂMAH.

Begins—

الهی نامه را آغاز کردم
بنامت باب نامه باز کردم

The poem is divided into twenty-two chapters, described by Sprenger, p. 357. See Ethé, Bodl., No. 622, Art. 11; Rieu, p. 576, and Stewart's Cat., p. 61.

Colophon: Dated, Shāh Jahān Âbād, the 24th Ramaḍān, A.H. 1133, during the reign of Muḥammad Shāh.
fol. 127^b-128^a blank.

II.

fol. 128^b.

اسرار نامه

ASRÂR NÂMAH.

Begins—

بنام آنکه جانرا نور دین داد
خرد را در خدادانی یقین داد

According to Sprenger, p. 358, the poem is divided into twenty chapters, مثاله, and according to Ethé, India Office Lib. Cat., No. 1031, 12, into nineteen.

For other copies, see Rieu, p. 576; Ethé, Bodl., No. 622, Art. 18; Pertsch, Gotha, No. 52; G. Flügel, i., p. 510; St. Petersburg, p. 332, and Pertsch, Berl., No. 688.

The work has been lithographed at Tehran, A.H. 1298.

Dated the 13th Šafar, A.H. 1123.

fol. 175^a blank.

III.

fol. 175^b.

امشتر نامه

USHTUR NÂMAH.

(See No. 46 above, Art. XI.)

This is dated the 27th Šafar, A.H. 1123.

fol. 296^b-297^a blank.

IV.

fol. 297^b.

مصیبت نامه

MUŞÎBAT NÂMAH.

(See No. 46 above, Art. V.)

Dated 17th Rajab, A.H. 1123.

fol. 407^a blank.

V.

fol. 407^b.

بلبل نامه

BULBUL NÂMAH.

Begins—

قلم بردار راز دل عیان کن
سراغازش بنام غیب دان کن

See Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 8; Ethé, India Office Lib. Cat., No. 1031, 3.

VI.

fol. 413^b.

بیسر نامه

BÎSAR NÂMAH.

Begins—

من بغیر تو نه بینم در جهان
قادر پرویز گارا جاودان

The title of the poem occurs on fol. 416^a.

سر بیسر نامه را پیدا کنم
عاشقانرا در جهان شنیدا کنم

See Sprenger, p. 349, and Ethé, Bodl., No. 622, Art. 17; Ethé, India Office Lib. Cat., No. 1031, 7, etc.

fol. 417^a blank.

VII.

fol. 417^b.

وصلت نامه

WAṢLAT NÂMAH.

Begins—

ابتدا اول بنام کردگار
خالق هفت و شش و پنج و چهار

fol. 418^b. l. 11 contains the title of the book.

نام این کرده بوصلت نامه من
زانکه وصلت دیده ام از خویشتن

See Rieu, p. 579; Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 7;
Ethé, India Office Lib. Cat., No. 1031, 10.

Written in a careless Nasta'liq.

fol. 1^a contains two seals of Mirzâ Khurram Bakht, son of Mirzâ
Jahândâr Shâh, son of Shâh 'Âlam, King of Delhi.

No. 48.

fol. 375; IIs. 15. Size $8\frac{3}{4} \times 5\frac{3}{4}$; 6×3 .

مظہر العجائب

MAZHAR-UL-'AJÂ'IB.

Another copy of Mazhar-ul-'Ajâ'ib, by Farid-ud-Din 'Attâr.

Written in ordinary Nasta'liq. Dated, Patna, 15th Shabân; the year
is not given. Written by Amân Ullah. 18th century.

No. 49.

fol. 110; lls. 25; in four gold-ruled columns. Size $11\frac{1}{2} \times 7$; $9 \times 5\frac{1}{4}$.

جوهر الذات دفتر اول

JAUHAR-UD-DÂT.

First Daftar (Book) of Jauhar-ud-Dât, by Farid-ud-Din 'Attâr.

Begins as usual.

Written in fine clear Nasta'liq. Not dated, probably 17th century.

No. 50.

fol. 145; lls. 17. Size 6×4 ; $4\frac{1}{4} \times 2\frac{1}{4}$.

منطق الطير

MANTÏQ-UT-TAYR.

Another copy of Mantîq-ut-Tayr.

Begins as usual.

fol. 1^a, 11^b, 33^b, 41^b and 77^a, contain miniatures very much damaged. The headings are written in Naskh, with gold.

Written in an elegant minute Nasta'liq character, within gold-ruled borders, with beautiful but faded 'unwân.

Dated, 7th Jamâdî I, A.H. 842.

(Dāmîr ud Din.)

No. 51.

fol. 163; ll. 14; size $8\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of Faridu'd-Dîn 'Attâr's منطق الطير, with a complete copy of اسرار نامه and some fragments from his other Maṣnawîs on the margin.

fol. 1^b (centre column) begins the منطق الطير

On fol. 3^b (margin) begins the اسرار نامه, and it ends on the margin of fol. 69^a.

The following verse in the epilogue gives A.H. 573 as the date of composition of this poem:—

پانصد و هفتاد و سه بگذشت سال
هم ز تاریخ رسول ذوالجلال

but Rieu Suppl., No. 235, quotes a verse giving the date A.H. 583.

Written in fine and clear Nasta'liq, within gold-ruled borders.

Not dated, apparently 14th century.

No. 52.

fol. 334; ll. 13; size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

دیوان فریدالدین عطار

DÎWÂN-I-FARÎD-UD-DÎN 'ATTÂR.

Another copy of Farîd-ud-Dîn 'Attâr's diwân, containing about one thousand two hundred verses of Qaṣîdas and four thousand verses of Ġazals.

Qaṣîdas, without any alphabetical arrangement, begin as usual.

The Ġazals, alphabetically arranged, begin as in Sprenger, p. 348, on fol. 54^a:—

گفتم اندر محنت و خواری مرا
چون به بینی نیز بگذاری مرا

It is remarkable that this copy of the *diwân* does not contain the *Gazals* ending in the letters ف and ع ظ ط ض ص خ ف.

One or two folios are wanting at the end.

Written in a very modern hand ; probably 19th century.

No. 53.

fol. 66 ; lines 14 : size $11 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

دیوان معین چشتی

DÎWÂN-I-MU'ÎN-I-CHISHTÎ.

The *diwân* of *Khwâjah Mu'in ud-Dîn Chishtî*, with the *Takhalluṣ* *Mu'in* containing mystical and ṣufistic poems in alphabetical order.

Beginning—

ربوده جان و دلم را جمال نام خدا
نواخت تشنه لبانرا زلال نام خدا

The only source which leads us to suppose that the author of this *diwân* is the celebrated *Khwâjah Mu'in ud-Dîn Chishtî*, is, that some of its verses are found quoted in *Taqî Auhadî's* '*Urafât*, fol. 672', and *Wâlih's Riyâḍ ush Shu'arâ*, fol. 375^a, which they attribute to this holy saint ; but neither of them, nor any other authority, distinctly says that *Mu'in Chishtî* is the author of any *diwân*.

Khwâjah Mu'in-ud-Dîn Ḥasan al-Sanjari, خواجه معین الدین، بی خواجه غیاث الدین حسن السنجری, the most distinguished saint of the *Chishtiyah* sect, was the son of *Khwâjah Ġiyâṣ ud-Dîn Ḥasan*, and was born in *Sistân* in A.H. 537 = A.D. 1142. He was the disciple of *Shaykh 'Uṣmân Hârûnî*, with whom he remained for fifteen years. He came to *Ajmir* during the time of *Pithaurâ*, the *Rajah* of that place, who was defeated by *Shihâb ud-Dîn Ġûrî* in A.H. 588 = A.D. 1192. Here he died on the 6th of *Rajab*, A.H. 633 = A.D. 1235, and his shrine was constantly visited by emperors and princes, and attracts even to this day crowds of votaries.

See *Akḥbâr-ul-Akhyâr*, p. 26 ; *Safinat-ul-Auliya*, p. 158 ; *Miftâḥ-ut-Tawârîkh*, p. 87 ; *Makhzan-ul-Ġarâ'ih*, fol. 764 ; *Majma'ul Fuṣaḥâ*, i., p. 542, etc.

This copy of the diwân ends with the line—

چون معین معترف بنادانی است
یا الهی اگر تو میدانی

The subscription runs thus—

دیوان حضرت محیط بحر عرفان حضرت معین
الدین چشتی قدس سره العزیز

The diwân has been repeatedly lithographed in Lucknow, and lastly in 1898.

The greater portion of fol. 48^a and foll. 48^b, 49^a and 49^b are left blank. Written in ordinary rough Nasta'liq.

Dated the 4th Ramaḍān, A.H. 1256.

Scribe

نورالدین احمد

No. 54.

fol. 378; lines 21; size $11\frac{3}{4} \times 7$; $8\frac{1}{4} \times 4$.

دیوان کمال اصفهانی

DÎWÂN-I-KAMÂL-I-ISFAHÂNÎ.

Beginning—

ای صفات تو بیانها را زیان انداخته
عزت ذات یثین را در کمان انداخته

Kamâl-ud-Dîn Ismâ'îl, son of the celebrated Jamâl-ud-Dîn Muḥammad bin 'Abd-ur-Razzâq of Isfahân, کمال الدین اسماعیل بن جمال الدین, came from a noble family of Isfahân, noted for learning and wealth. His father, Jamâl-ud-Dîn, who died, according to Taqî Kâshî, in A.H. 588 = A.D. 1192, was a favourite panegyrist of the Şâ'id family, and has left a diwân (noticed in Sprenger, *Oude Cat.*, p. 445), extracts from which are quoted in Daulat Shâh, *Haft Iqlim*, etc. Another son of Jamâl-ud-Dîn, named Mu'in-ud-Dîn 'Abd-ul-

Karīm, turned out a great scholar, while Kamāl-ud-Dīn became one of the distinguished poets of his time. It is said that there was a dispute among the later poets in regard to the relative merits of the father and the son, and Shaykh 'Alī Ḥazīn (d. A.H. 1180 = A.D. 1766) is said to have decided the question in this way:—

استاد سخن گرچه جمال است ولیکن
تکمیل همان طرز و روش کار کمال است

However, Kamāl gained the immortal fame of خالق المعانی, or the inventor of new senses or ideas; and it can safely be remarked that, as a poet, he is more renowned than his father, Jamāl. Like his father, Kamāl also was a panegyrist of the Ṣā'id family, and most of the Qaṣidas in his diwān are found in praise of Rukn-ud-Dīn Ṣā'id bin Mas'ūd.

Kamāl fell in the general massacre of the inhabitants of Iṣfahān by the Muḡals under Uktāi Qāān, and it is said that, when he was dying, he wrote the following Rubā'i on the wall with his blood:—

دل خون شد و شرط جانگدازی این است
در حضرت او کمینه بازی این است
با این همه هم هیچ نمی یارم کشت
شاید که ترا بنده نوازی این است

Daulat Shāh places the poet's death in the 2nd of Jamādī II., A.H. 635 = A.D. 1237, and this date is generally accepted; Taqī Aḥādī, fol. 610, followed by the author of the Mir'āt-ul-Ālam, fixes the poet's death in A.H. 639 = A.D. 1241; Khulāṣat-ul-Afkār, fol. 150, in A.H. 628 = A.D. 1230; and Nashṭar-i-Ishq, fol. 1474, in A.H. 623 = A.D. 1226.

For other notices of the poet's life, see Ḥabīb-us-Siyar, vol. ii., Juz 4, p. 190; Bahāristān, fol. 102; Haft Iqlim, fol. 246^a; Ātash Kadah, p. 151; Makhzan-ul-Ġarā'ib, fol. 709^b; see also Rieu, Pers. Cat., p. 581^a; Sprenger, Oude Cat., p. 454; Ethé, Bodl. Lib. Cat., Nos. 638-643; Ethé, India Office Lib. Cat., Nos. 1055-1057; W. Pertsch, Berl. Cat., p. 783, and Hammer Redekünste, p. 156.

This copy contains Qaṣidas, Tarkīb-bands, Qit'as, Ġazals and Rubā'is without alphabetical order. The persons praised being the following:—

fol. 11^a, Sultān 'Alā-ud-Dīn Tukush (A.H. 590-596); fol. 13^b, Giyāṣ-ud-Dīn Muḥammad bin Khwārizm Shāh; fol. 15^a, Atābak Sa'd bin Zingī (A.H. 599-623); fol. 18^b, Atābak Muzaffar-ud-Dīn Abū Bakr bin Sa'd Zingī (A.H. 623-658); fol. 26^a, Ḥusām-ul-Dīn Ardashīr bin Ḥasan of Māzandrān; fol. 28^b, Naṣrat-ud-Dīn; fol. 29^b, Nizām-ul-Mulk

Muhammad; fol. 34^b, Fakhr-ud-Dîn bin Nizâm-ul-Mulk; fol. 39^a, Sa'id-Tâj-ud-Dîn Âli; fol. 40^b, Sharaf-ud-Dîn Âli bin al Fa'îl; fol. 16^b, 'Izz-ud-Dîn Yahyâ; fol. 146^a, Diyâ-ud-Dîn Ahmad bin Abû Bakr; fol. 152^a, Shihâb-ud-Dîn 'Aziz bin Sâujî; fol. 161^b, Nûr-ud-Dîn Nahwî; fol. 162^b, Rashîd-ud-Dîn Waṭwât; fol. 165^b, Zayn-ud-Dîn Suhrawardî, etc., etc.; but the greater portion of the diwân is devoted to Rukn-ud-Dîn Şa'id bin Mas'ûd.

fol. 1^b-183^a. Qaṣidas, intermixed with Tarkîb-bands.

fol. 183^b. Muqatta'ât.

Begins—

آدمي را چهار خصلت هست
درد و گيتي ز باقي و فاني

fol. 250^a. A Qiṭ'ah, with a letter in prose, addressed in reply to one Sayf-ul-Mulk.

fol. 269^b-281^a. Satirical Qiṭ'as, the first beginning with در هجو پسر زردوز

Begins—

پسر زردوز ان كنده شوخ
از براي درمي زر مرده

fol. 281^b. Gāzals.

Begin—

اي دل و جان بباد تو زنده
همه فاني تو حي پاينده

fol. 326^b. Rubā'iyât.

Begin—

اي حكم ترا نهاده مرها كردن
در چهر طاعتت فلك را كردن
اي طرفه كه دريائي گفت را از تيغ
اهيست بداندیش ترا ما كردن (?)

For other copies, see Rien, p. 580^b; Ethé, Bodl., p. 507, and Pertsch, Berl., No. 762.*

* Selected poems, about one hundred in number, have been lately translated into English by Ethel Watts Mumford, and printed by the Constable press.

This valuable copy bears the seals of many noblemen of the court of the Emperor Shâh Jahân, such as بندۀ شاه جهان عبد الرشید دلیلی — اعتقاد خان شاهجهانی and عنایت خان شاهجهانی, etc.

Written in fine Nasta'liq, within gold and coloured columns, with four beautifully illuminated headings at the beginnings of the Qaṣidas, the Muqatṭi'at, the Ġazals and the Rubâ'iyyât.

Not dated, apparently 15th century.

No. 55.

fol. 336 ; lines 17 ; size 10 × 6 ; 7 $\frac{1}{4}$ × 3 $\frac{3}{4}$.

The same.

Begins as above.

fol. 3^a–8^b. Tarkib-bands, intermixed with Qit'as, without any regard to alphabetical order.

fol. 8^b–174^a. Qaṣidas, alphabetically arranged.

fol. 174^a–205^b. Muqatṭi'ât, intermixed with Tarkib-bands and Ġazals.

205^b–209^a. A Maṣnawî.

Begins—

تا زبانم بکام جنبان است
در ثنائی رئیس لبنان است

fol. 209^b–285^a. Qit'as, Ġazals and Qaṣidas all intermixed without any system or order.

fol. 285^a–336^a. Rubâ'iyyât.

Begins—

ای مدح تو آورده قلم را به سخن
وی ناطقه در وصف کفایت دهی
چون هر سخن آوری سخن از تو برد
پس چون سخن آوری کنم پیش تو من

This copy also bears the seals, dated A.H. 1044 and 1048, of 'Inâyat Khân Shâh Jahâni, 'Abd-ur-Rashîd-i-Daylamî, and of several other noble men of Shâh Jahân's court.

Written in a beautiful clear Nasta'liq, within gold-coloured columns, with double-page 'unwāns.

Not dated, apparently 16th century.

No. 56.

fol. 10; lines 12; size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رباعیات سیف‌الدین باخرزى

RUBĀ'YĀT-I-SAYF-UD-DĪN BĀKHARZĪ.

A very rare copy of the Quatrains of Sayf-ud-Dīn of Bākhār^z, without alphabetical order.

Beginning—

ای سرتو در مینه هر صاحب راز
پیوسته در رحمت تو بر همه باز
هرکس که بدرگاه تو آید به نیاز
محروم ز درگاه تو کی گردد باز

Sa'id bin Muzaffar, better known as Sayf-ud-Dīn Bākhār^z, was a native of Bākhār^z, between Nishāpūr and Herāt. In his early life he applied his mind towards study, and after acquiring knowledge from various sources, he became the disciple of the celebrated saint, Shaykh Najm-ud-Dīn Kubrā (*d.* A.H. 618 = A.D. 1221), who made him his Khalifah, and afterwards sent to Bukhārā to give spiritual instructions to the people. He was a contemporary of Ilālākū Khān, who succeeded his brother Mangū Khān (*d.* A.H. 654 = A.D. 1256) in the kingdom of Persia, and died in A.H. 663 = A.D. 1264. Sayf-ud-Dīn is reckoned as one of the greatest Ṣūfis, and it is said that kings and princes of his time used to travel on foot to pay their respects to him. Amīn Rāzi, the author of the Haft Iqlīm, narrates that Mangū Khān's mother, who professed the Christian faith, founded a big Madrasah in Bukhārā at a large expense, and appointed the Shaykh as the trustee of that institution. The latter portion of his life was spent in Bukhārā, where he died, according to Nafahāt, p. 494; Riyāḍ-ush-Shu'arā, fol. 174; Makhzan-ul-Ġarā'ib, fol. 344, and Majma'ul Fuṣahā, vol. i., p. 242, in

A.H. 658 = A.D. 1259. Our copy of the *Majâlis-ul-'Ushshâq*, fol. 103^b, reads the poet's death in A.H. 650 = 1252, agreeing with one of the two dates given in Sprenger, *Oude Cat.*, p. 561, where it is mentioned that Sayf-ud-Dîn died in A.H. 648 or 650. But the copy of the *Majâlis-ul-'Ushshâq*, described by Dr. Rieu in his *Persian Catalogue*, p. 352^a, bears A.H. 658. The author of the *Şuhuf-i-Ibrâhîm* fixes Sayf-ud-Dîn's death in A.H. 659 = A.D. 1260.

For further notices on Sayf-ud-Dîn's life, see, besides the above references, *Taqî Aulâdî*, fol. 301; *Haft Iqlîm*, fol. 202, and *Âtash Kadh*, p. 109.

The total number of Rubâ'is in our copy is fifty-one, and the poet's name occurs in the following last Rubâ'i:—

میفا ز چقای دهر بسیار منال
هرکز مکن از زمانه اظهار ملال
کاین دولت دیکران واین محنت تو
چون نیک نکه کنی خیالست خیال

No other copy of the Rubâ'is is mentioned in any other catalogue.

Written diagonally, in a fine clear *Nasta'liq*, within gold-ruled borders, with an artistic frontispiece.

Not dated, apparently 15th century.

Scribe

فتیر حمید

A copy of this MS., with a biographical notice of the poet, has recently been edited and printed in the *Z. D. M. G.*

No. 57.

fol. 103; lines 20; size $9\frac{3}{4} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

دیوان اشیر اومانی

THE DÎWÂN OF AŞÎR-I-AUMÂNÎ.

Beginning—

دمید بوی حیات از نسیم باد صبا
چمن ز بلبل و گل باز شد بپرگ و نوا

Aṣīr-ud-Dīn Aumânī, called by the author of the *Âtash Kadah*, p. 340, Aṣīr-ud-Dīn ‘Abd-Allah *اثير الدين عبد الله الاوماني*, was a native of Aumân, a village in the district of Hamadân. Aṣīr was a pupil of Naṣīr-ud-Dīn Ṭūsī, who died in A.H. 672 = A.D. 1273, and a contemporary of Rukn-ud-Dīn Qabâ’i, Kamâl-i-Isfahânî and Majd-ud-Dīn Hamgar. He flourished during the time of Sulṭân Sulaymân, *Shâh* of Kurdistân, to whom he was a panegyrist, and to whose praise the greater portion of his *diwân* is devoted. Daulat *Shâh*, p. 172, quotes a Qaṣidah which Aṣīr is said to have composed in praise of the winter season, and to have addressed to Atâbak Uzbak bin Muḥammad. Extracts of the Qaṣidas which Aṣīr and Kamâl addressed to each other are quoted in the *Haft Iqlim*. Aṣīr was also well versed in Arabic, and died, according to Taqī Kāshī, *Oude Cat.*, p. 17, No. 51, and *Ṣuḥuf-i-Ibrâhīm*, fol. 41^a, in A.H. 665 = A.D. 1266. *Âtash Kadah*, however, gives the poet’s death in A.H. 656 = 1258.

Notices on the poet’s life will be found in Daulat *Shâh* (*loc. cit.*); *Haft Iqlim*, fol. 280^b; Taqī Anḥadī, fol. 40^b; *Riyâd-ush-Shu‘arâ*, fol. 6^b, and *Makhzan-ul-Garâ’ib*, fol. 16^a. See also Rieu *Suppl.*, No. 239, 1, and *Ethé*, India Office Lib. *Cat.*, No. 1058.

Poems in praise of the following persons are found at places:—

Shihâb-ud-Dīn, fol. 10^a; Bahâ-ud-Dīn Abul Fath, fol. 22^b; Majd-ud-Dīn Hamgar, foll. 36^a, 37^b, etc.; Fakhr-ud-Dīn, fol. 44^b; Kamâl-ud-Dīn Ismâ‘il of Isfahân, fol. 65^a, and several other contemporaries.

On fol. 48^b is a satire, *هجو*, on Majd-ud-Dīn Ṭawil, the Qâḍī of Hamadân, which runs thus:—

ای دل و دست تو اجمال کرده را تفضیل
کف کان بخش تو تنزیل مفا را تاویل

Amin Râzī, on the authority of the *Târīkh-i-Guzidah*, states that Aṣīr, towards the end of his life, being annoyed with the said Qâḍī, wrote the above satire.

The Rubâ‘is begin thus on fol. 102^a:—

چون از پی خلق ساختم بر کف دست
گیرم که گرفته شد سراسر کف دست
گفت از پی وصل خوبریان آخر
تا کی باشم نهاده سر بر کف دست

Another series of Rubâ‘is, arranged in alphabetical order, begins thus on the margin of the same folio:—

ای ذات شریفست بری از چون و چرا
 رخشده ز نور قدمت هر دو سرا
 تا کی همه چون جان گرامی شب و روز
 عالم بتو بینیم و به بینیم ترا

The MS. bears the seal of 'Abd Ullah Quṭb Shāh, the sixth king of the Quṭb Shāhī dynasty of Golconda in Hyderabad, who died in A.H. 1085 = A.D. 1674.

Written in a fine clear Nasta'liq, within gold and coloured columns, with a handsome double-page 'unwān.

Dated, A.H. 1015.

No. 58.

fol. 207; lines 16-17; size $9 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

دیوان سیف‌الدین اسفرنگی

DÎWÂN-I-SAYF-I-ISFARANGÎ.

Beginning—

شب چو بردارد نقاب از هودج اسرار من
 خفته گیرد صبح را اه دل بیدار من

Agreeing with Ethé, Bodl. Lib. Cat., copy No. 645, and Rieu, p. 528, and Sprenger's (p. 562) second copy.

سیف‌الدین اعرج الاسفرنگی, Sayf-ud-Din, A'raj, or the lame, a native of Isfarang in Mâwarâ-un-Nahr, was, according to some, a disciple of Shaykh Sayf-ud-Din Bâkharzî (see No. 56 *supra*). The biographers differ widely in giving the dates of the birth and death of the poet and the period in which he flourished. Daulat Shāh, p. 126 (who calls the poet, on p. 109, a pupil of Rashîdî), holds a very high opinion of the poet, and says that Sayf-ud-Din, whose diwân was studied by the scholars of Sulṭân Ulug Beg's court and preferred to the diwân of Aṣîr-ud-Din Akhsikâti, who died in A.H. 608 = A.D. 1211 (see Rieu, p. 563), came from Bukhârâ to Khawârizm in the beginning of the reign of Sulṭân Îlarslân bin Khawârizm Shāh (A.H. 551-567 = A.D. 1156-1171),

and that he composed poems in answer to Khâqânî, Zahîr and other eminent poets. Daulat Shâh further states that 'Ulâ'î Atţâr, Idnânî and Malik Shânah Tarâsh were the pupils of Sayf-ud-Dîn, and that his diwân consisted of twelve thousand verses.

The above statement of the poet's admission into the court of Îlarslân is supported by Taqî Auhadi, fol. 303^a, Amin Râzî, and 'Alî Qullî Khân Wâlih, the first and the last of whom place the poet's death in A.H. 573 = A.D. 1177. According to Khulâsat-ul-Afkâr, fol. 80^b, the poet died in A.H. 583 = A.D. 1187.

But Taqî Kâshî (see Oude Cat., p. 17), a very reliable Tadkirah writer, says that Sayf-ud-Dîn was born in A.H. 581 = A.D. 1185, and died in A.H. 666 = A.D. 1267, and Âdur, in his Âtash Kadah, states that Sayf-ud-Dîn came in his youth to the court of Sultân Muḥammad bin Tukush (A.H. 596-617 = A.D. 1199-1220) at the time when that monarch gained victory over the Qarâ Khitâis in A.H. 606 = A.D. 1209. According to the But Khânah, Ethé, Bodl. Lib. Cat., col. 200, No. 43, the poet was born in A.H. 581 (as asserted by Taqî Kâshî), and died in A.H. 652 = A.D. 1254 or A.H. 660 = A.D. 1261.

Of all the dates given above, we can either accept Taqî Kâshî, or the author of the But Khânah. For in the poet's diwân we find poems addressed to Sultân Muḥammad bin Tukush, designating him by the title of Sanjar, which the Sultân assumed after his victory over Qarâ Khitâis. Qasidas are also found in praise of Nizâm-ul-Mulk bin Şâlih, the wazîr of the above Sultân from A.H. 606-613 = A.D. 1209-1216 (see Ḥabîb-us-Siyar, vol. ii., Juz 4, p. 183), and of Quṭb-ud-Dîn Mir 'Amîd Ḥabash, the governor of Transoxania from A.H. 617-649 = A.D. 1220-1251 (see Ḥabîb-us-Siyar, vol. iii., Juz 1, p. 46).

For notices on the poet's life and his work, see, besides the above references, Makhzan-ul-Garâ'ib, fol. 342; Rieu, p. 581; Rieu Suppl., No. 220, ii.; Ethé, Bodl. Lib. Cat., col. 509; Ethé, India Office Lib. Cat., No. 1059; Sprenger, Oude Cat., p. 561; Hammer Redekünste, p. 123; J. Aumer, p. 9; Cat. des MSS. et Xylographes, p. 330, and Pertsch, Berlin, No. 761.

fol. 201^a. Beginning of the Gazals:—

تا دلم را پای در سنگ آمدست

هم مرا از غویشتن نگ آمدست

After fol. 4, two folios are missing, and the MS. is also defective at the end, and breaks off with the line:—

کلشن حسن تازه تا از گل روی بود ؟

خشک نمی شود ز نم چشم ترم دریغ من

Written in fine Nasta'liq, within gold-ruled columns.
Not dated, apparently 16th century.

No. 59.

fol. 387; lines, centre col. 19; marginal col. 33; size $7\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

مشنوي مولانا جلال الدين رومي

THE MAŠNAWĪ OF JALÂL-UD-DÎN RÛMÎ.

Beginning—

بشنو از ني چون حكايت ميكند
وز جدائيهـا شكايـت ميكند

The author of this illustrious poem, Jalâl-ud-Dîn Muḥammad, generally known as Maulawî or Maulânâ Rûm, born on the 6th Rabi' I, A.H. 604 = 30th September, A.D. 1207, was the youngest of the three children of the celebrated Bahâ-ud-Dîn Walad. Bahâ-ud-Dîn's father, Jalâl-ud-Dîn Īnsayn, an inhabitant of Balkh in Khurâsân, was a noble man of such great learning and sanctity that Sulṭân 'Alâ-ud-Dîn bin Khwârizm Shâh (A.H. 596-617 = A.D. 1199-1220) gave him his only daughter in marriage without any request on his part. Bahâ-ud-Dîn, who also married a princess of the same royal family, surpassed his father in learning and celebrity, and was called the Sulṭân-ul-'Ulamâ. Bahâ-ud-Dîn claimed his descent from the first caliph Abû Bakr, and Taqî Auhadî, in his 'Urafât, fol. 175^a, gives the following genealogy:—

بهاء الدين بن حسن الخطيبي بن احمد الخطيبي بن محمود الخطيبي
بن مودود بن ثابت بن مسيب بن طاهر بن حماد بن عبد الرحمن
بن ابوبكر صديق

Bahâ-ud-Dîn was repeatedly requested to sit on the royal throne, but he always refused it, and devoted his life in preaching the true precepts of Islâm. Thousands of people flocked round him and became his disciples.

In short, he became so popular and powerful as to rouse the jealousy of the Sultān, in consequence of which he had to leave Balkh.

On the eve of his departure from Balkh, Bahā-ud-Dīn gave an elaborate address in the great mosque of Balkh, in which he predicted that the kingdom would very shortly be destroyed by the Mughals and the king driven out of the empire. Bahā-ud-Dīn, however, left Balkh in A.H. 609 = A.D. 1212, with his whole family and a few chosen attendants, numbering altogether about forty in all, with the firm determination of not returning to Balkh so long as Sultān Muḥammad reigned. Jalāl-ud-Dīn was only five years old when his father left Balkh for Mecca. On his way Bahā-ud-Dīn met the celebrated Farid-ud-Dīn 'Aṭṭār at Nīshāpūr, who presented a copy of his *Asrār-Nāmah* to the young Jalāl-ud-Dīn. At Baghdād Bahā-ud-Dīn was the guest of the illustrious Shaykh Shihāb-ud-Dīn Suhrawardī, who was deputed by the Khalifah to receive him. The caliph is said to have offered numerous presents to Bahā-ud-Dīn, but he not only declined to accept them, declaring them to be unlawfully acquired, but even refused to visit the caliph, and warned him of the forthcoming general massacre of Balkh by the Mughals. While still in Baghdād, Bahā-ud-Dīn heard the news of the dreadful fate of Balkh and its inhabitants. In this event the Mughals, under Chingiz Khān, are said to have destroyed fourteen thousand copies of the Qurān, and to have killed fifteen thousand scholars besides two hundred thousand inhabitants. From Baghdād Bahā-ud-Dīn came to Mecca, and then went to Damascus and thence to Malāṭiyah. From this latter place he went out, and stopped for four years near Arzinjān in Armenia. He then came to Lāringah, and remained here for seven years at the head of a college. It was here that Jalāl-ud-Dīn, who had now reached his eighteenth year, was married to Gauhar Khātūn, the daughter of Lāla Sharaf-ud-Dīn of Samarqand. The celebrity and fame of Bahā-ud-Dīn Walad not only drew thousands of followers around him every day in the course of his journey, but also attracted the attention of Sultān 'Alā-ud-Dīn Kayqubād (A.H. 616-634 = A.D. 1219-1236), the king of Asia Minor, who invited Bahā-ud-Dīn to his capital, Qūniyah, made him the head of a college, and became his disciple. Bahā-ud-Dīn died here on the 18th Rabi' II., A.H. 628 = A.D. 1231, and the Sultān, as a token of his love and regard, erected a fine monument over the tomb of this venerable saint to commemorate his death. Sayyid Burhān-ud-Dīn Tirmidī, a favourite disciple of Bahā-ud-Dīn, hearing the news of his master's death, came from Tirmid to Qūniyah in A.H. 629 = A.D. 1231, and took Jalāl-ud-Dīn under his spiritual instruction. After remaining for some time at the head of four colleges at Qūniyah, and after Burhān-ud-Dīn's departure from that place to Qaysariyah, where he died, Jalāl-ud-Dīn came in contact with the celebrated Shams-ud-Dīn Tabrizī, who came to Qūniyah in A.H. 642 = A.D. 1244. This Shams-ud-Dīn was an intimate friend of Jalāl-ud-Dīn's father,

and Jalāl-ud-Din was delighted to accept him as his spiritual guide. The high regard that Jalāl had for Shams-ud-Din can very well be ascertained from the Takhalluṣ Shams which Jalāl-ud-Din has adopted in his own diwān. Shams-ud-Din remained a constant companion to Jalāl-ud-Din till A.H. 645 = A.D. 1247, when the former was arrested and probably executed in a riot in which Jalāl's eldest son 'Alā-ud-Din was killed. Jalāl then appointed Ṣalāḥ-ud-Din Zarkūb as his assistant, and the latter remained a faithful companion for ten years, till he died in A.H. 657 = A.D. 1258. After Ṣalāḥ-ud-Din's death, Ḥusām-ud-Din Chalabī, the most favourite disciple of Jalāl, became his chief assistant. This Ḥusām-ud-Din was the chief cause of the production of this sublime poem, called the Maṣnawī. Seeing that the followers of Jalāl-ud-Din took a keen interest in reading the Maṣnawīs of Sanā'ī and 'Aṭṭār, Ḥusām suggested to Jalāl-ud-Din to compose a Maṣnawī poem similar to that of Sanā'ī's Ilāhī Nāmāh, but on a larger scale. After the completion of the first daftār the progress was interrupted for two years, owing to the death of Ḥusām-ud-Din's wife. It was, however, resumed in A.H. 662 = A.D. 1263, and brought up to six daftārs, when the author, Jalāl-ud-Din, died in Qūniyah on the 5th of Jamādī II., A.H. 672 = 17th December, A.D. 1273. The six books of the Maṣnawī are said to consist of twenty-six thousand, six hundred and sixty couplets. A seventh volume is also attributed to the author of this Maṣnawī, but from a note at the end of the copy No. 651, Ethé, Bodl. Lib. Cat., it would appear that Jalāl-ud-Din, in a conversation with his son, Sulṭān Walad, gives reasons for having completed his Maṣnawī in six books.

Ḥusām succeeded Jalāl-ud-Din as the head of the Ṣūfī sect for ten years, till he died on the 22nd Sha'bān, A.H. 683 = 4th November, A.D. 1284. Jalāl-ud-Din's second son, Bahā-ud-Din, surnamed Sulṭān Walad, succeeded Ḥusām-ud-Din, and died on the 10th Rajab, A.H. 712 = 11th November, A.D. 1312. Sulṭān Walad was succeeded by his son, Amīr 'Arīf Chalabī, who died on the 24th Dil Ḥajj, A.H. 719 = 5th February, A.D. 1320. Notwithstanding the fact that Sanā'ī and 'Aṭṭār, the two early Ṣūfī poets, take precedence in producing similar mystic Maṣnawīs, and although Jalāl-ud-Din himself admits their superiority and gives due credit to them, as he says:—

عطار روح بود و سنائی دو چشم او
ما از بی سنائی و عطار آمدیم

yet the last is admitted on all hands to be one of the most profound Ṣūfīs, and the greatest mystic poet of Persia.

In his last days Jalāl was almost worshipped by his followers, and Mu'in-ud-Din Parwānah, the Mughal governor, had the highest regard

for him. Jalâl's Maṣnawî was esteemed as only next to the Qurân by his disciples, who were called the Maulawîs after him, and who afterwards became a very powerful sect. They gathered in a body and enthusiastically listened to the Maṣnawî, which was recited by some particular Ṣūfis, one of whom is called by Sultân Walad in his Maṣnawî

سراج الدین مشنوی خوان

The Maṣnawî is esteemed up to the present age as the standard text of the Ṣūfis. It represents the true inward meaning of the holy sayings of God and the prophet, illustrated in the form of anecdotes.

Aflâki, a disciple and a companion of 'Ârif Chalabî, the grandson of Jalâl-ud-Dîn, in his Manâqib-ul-'Ârifîn, which he commenced in A.H. 710 = A.D. 1310 and completed in A.H. 754 = A.D. 1353, and which forms the chief source of the above biographical account, states that Jalâl-ud-Dîn's son, Sultân Walad, has left, besides a diwân, three Maṣnawîs in the metre and style of the Maṣnawî of his father. Jâmi, in his Nafahât, p. 542, followed by the author of the Habîb-us-Siyar, vol. iii., Juz I., p. 66, only says that Sultân Walad has left a Maṣnawî in the style of Sanâ'î. Dr. Sprenger, Oude Cat., p. 587, mentions a poem by Sultân Walad as مشنوی ولدی, while W. Pertsch, in his Berl. Cat., No. 822, mentions one diwân and two Maṣnawîs, viz., ولدنامه, or رباب نامه, and مشنوی ولدی, by this Walad. H. Kh., vol. vi., p. 467, in mentioning the Walad Nâmah, simply says, "Walad Nâmah, by Sultân Walad," and in noticing the رباب نامه the same H. Kh., vol. iii., p. 342, only concludes thus: "Rabâb Nâmah—a selection of which was made by Yûsuf, known as Sinah Châk, who died in A.H. 953."

The following description of a very valuable copy of the three Maṣnawîs of Sultân Walad (bound in one volume), lately added to the collection of the Asiatic Society, Bengal, by Dr. E. Denison Ross, written in A.H. 718 = A.D. 1318, only five years after the author's death, by his grandson, 'Uṣmân bin 'Abd-Ullah, will give some idea of Sultân Walad's works.

This volume consists of three Maṣnawîs.

1. This Maṣnawî, which the author styles as مشنوی معنوی, begins with a preface in which he states that he composed this at the request of a venerable person who suggested to him that although he (Sultân Walad) had composed a Maṣnawî in imitation of Sanâ'î's Ilâhî Nâmah, yet it was desirable that he should write a work in imitation of his father's Maṣnawî, the style of which was more appreciated by his friends. The following quotation from the beginning of the preface will give some idea:—

سبب تالیف این مشنوی معنوی و اسرار پر انوار آن بوز که
 بزرگی از اهل دل ازین ضعیف بطریق اعتقاد استدعا و التماس کردند
 که بر وزن الهی نامه خواجه سنائی رحمتہ اللہ علیہ کتابی انشا
 فرمودہ اید توقعست کہ بر وزن مشنوی خداوندکار مولانا قدسنا
 اللہ بسره الغریز جهت رعایت خواطر دوستان کہ بران وزن از خواندن
 بسیار خر کرده اند و این وزن در طبع شان نشسته است و مترشح
 کشته کتابی دیگر بسازید زیرا ہر نظمی کہ گفتہ اید بطریق تشبہ و
 تتبع حضرتش بوزہ است ہم برین وزن کتابی ساختن اولی تر باشد
 الخ

The poem itself begins thus, after a long heading written in red:—

بشنوید از نالہ و بانگ رباب
 نکتہای عشق در ہر کونہ باب

In one place the author refers to his grandfather, Bahâ-ul-Dîn Walad, in this way:—

جد ما سلطان بہا الدین ولد
 نور نور و سر پدہان اجد

This Maṣnawī is incomplete at the end and after the following line—

دامن آن شاہ کبر و شو غلام
 تاخوری از جام او بی لب مدام

breaks off abruptly with a long heading pertaining to this portion.

2. The beginning of this Maṣnawī is wanting, and it opens abruptly with the line—

بر ہمہ صنعہا توانا اوست
 خالق نقش زشت و زیبا اوست

Towards the end of this book, the author says, in the following verses, that he commenced this in Rabi' I., A.H. 690, and completed it in the same year on the 4th of Jamâdi II.

مطلع این بیان جان افزا
 بوذ در ششصد و نوذ یارا
 گفته شد اول ربیع اول
 کر فزون کشت این مکو طول
 مقطّعی هم شدست ای فاخر
 چارمین مه جمادی الاخر

A colophon at the end of the book runs thus:—

تم الكتاب المشنوی الولدی الهادی الی صراط السوی الابدی
 بعون الله و حسن توفیقہ علی ید اضعف عبدالله عثمان بن
 عبدالله عتیق مولانا ابن مولانا المعروف بالولد نورنالا بنوره
 الموبد یوم الاحد او اخر جمادی الاخر سنه ثمان عشر و سبعمائه
 فی مدینه قونیہ

This is evidently the Maṣnawī which Sulṭān Walad composed in imitation of Sanā'ī's *Ilāhī Nāmah*, and to which he refers in the preface quoted above. It is noticed by Dr. Sprenger in his *Oude Catalogue*, p. 587, under the title *مشنوی ولدی*, agreeing with the name given in the above colophon.

A great portion of the preface to this Maṣnawī (wanting in the present copy) is quoted in Sprenger's *Cat.* (*loc. cit.*), where the author also calls the poem as *مشنوی ولدی*, and from where we learn that Sulṭān Walad had produced a *diwān* before the composition of this Maṣnawī.

Towards the end of this Maṣnawī several Arabic, Turkish, and Rūmī verses are found.

3. This book is also in imitation of his father's Maṣnawī, and begins with a preface which runs thus:—

حق سبحانه و تعالی اساس قران مجید را که کلام اوست برین
 ترتیب نهاده که موعظه و نصیحت را مکرر می فرماید بعبارات
 کوناگون . . . الخ

In the middle of this preface the author states that he composed his first book dealing with moral and religious precepts, and with the accounts

of his father and his attendants and friends; that he wrote the second book in the metre of his father's Maṣnawī, dealing with similar subjects, and that now he is going to repeat the same thing in his third book, as the repetition of such moral and religious precepts will keep the careless in constant awakening. The following quotation from the middle of the preface will convey the idea:—

..... دفتري اول برين ترتيب گفته شد و شرح احوال مولانا
 قدس الله سره و اصحاب برکزيده او که هم دل و همدم حضرتش
 بودند قدس الله سرهم کرده امد و در ضمن احوال ايشان نصايح
 و موعظه گفته شد بعد ازان دفتري ديگر بر وزن مشنوي مولانا
 قدس الله سره گفته امد و در انجا هم پند و نصايح مکرر شد . . الخ

The poem itself begins thus, after a long heading:—

مي کنم با نام جق اغاز باز
 نكتهاي نادر پر راز باز

In the second heading of this book, which runs thus—

در بيان آنکه چون دو دفتر از مشنوي تمام شد در موعظه و
 نصيحت را از طريق نظم بسته بوزم الخ

the author informs us of his first two books, and explains the reason for the necessity of the third (the present one), and for not aspiring for a fourth.

The colophon at the end runs thus:—

تم کتاب المشنوي المعنوي علي يدي احقر عباد الله و اضعفهم
 عثمان بن عبد الله عتيق مولانا ابن مولانا المعروف بالولد نورنا الله
 بنوره الموبد يوم السبت اربع عشر من شهر شوال سنه ثمان عشر و
 مبعماية في مدينه قويه

From the facts recorded above, we come to the conclusion that Sultān Walad, after composing his diwān, wrote the Maṣnawī (No. 2) in imitation of Sanā'i's Ilāhī Nāmāh, and styled it as ولد نامه or مشنوي ولدي, and then the first and the second daftars (Nos. 1 and 3) in imitation of his father's Maṣnawī, to which he gave the title of رباب نامه

on account of the word **رباب** which occurs in the opening line of the first daftar. Mr. E. J. W. Gibb (in his *History of Ottoman Poetry*, vol. i., pp. 141-163), who has translated a great portion of the *Rabâb Nâmâh*, gives a very learned account of the poem, as well as of its author and his father. Of these three *Maṣnawîs*, the first two deal for the most part with the accounts of Jalâl-ud-Dîn Rûmî, his spiritual friends and disciples, such as Burhân-ud-Dîn Tirmidî, Shams-ud-Dîn Tabrizî, Ṣalâh-ud-Dîn Zarkûb, and Ḥusâm-ud-Dîn Chalabî, and various mystic, moral, and religious precepts illustrated in the form of anecdotes.

See also, Ethé, *Bodl. Lib. Cat.*, No. 750, where two *Maṣnawî* by Sulṭân Walad are mentioned.

Besides the *Maṣnawî*, Jalâl-ud-Dîn has left a *diwân* (mentioned hereafter), in which he has adopted Shams-i-Tabrizî as his *Takhalluṣ*. He also adopted the poetical titles of **رومي**, **خمش**, **خاموش**, and **مولوي**. See *Nashtari-‘Ishq*, fol. 1548.

For notices on Jalâl-ud-Dîn's life, see *Ḥabîb-us-Siyar*, vol. iii., Juz I., p. 66; *Daulat Shâh*, Browne's edition, p. 192; *Haft Iqlîm*, fol. 172^a; *Khulâṣat-ul-Afkâr*, fol. 170^b; *Riyâṭ-ush-Shu‘arâ*; *Âtash Kadah*; *Makhzan-ul-Ġarâ’ib*, fol. 248^b; *Nashtar-i-‘Ishq*, fol. 1548; and *Ṣuḥuf-i-Ibrâhîm*, fol. 185^a. See also, Rien, p. 584^b; Sprenger, *Onde Cat.*, p. 489; Ethé, *Bodl.*, No. 646; Ouseley's *Notices*, p. 112; George Rosen's *Mesnevie* Preface, pp. 13-26; Hammer *Redekünste*, p. 163; G. Flügel, vol. i., p. 514; W. Pertsch, No. 43; Berlin, p. 783; Rosen, *Pers. MSS.*, p. 173; J. Aumer, p. 14; Ethé, *India Office Lib. Cat.*, No. 1060. For the numerous commentaries on the *Maṣnawî*, see H. Kh.

Contents of the *Maṣnawî* (of Jalâl-ud-Dîn).

fol. 1^b. The first daftar without any preface.

fol. 39^b. Preface, in Persian, to the second daftar, beginning as in Ethé, *Bodl.* No. 646.

بیان بعض حکمت در تاخیر مجلد دوم که اگر جمله حکمت الهی
بنده را معلوم شود در فواید آن کار بنده از کار فرو ماند

fol. 40^a. Begins the second daftar :—

مدتی این مثنوی تاخیر شد
مهلتی بایست تا خون شیر شد

fol. 64^b. Begins the third daftar without any preface :—

ای ضیاء الحق حسام الدین بیار
این سیوم دفتر که سنت شد سه بار

fol. 127^b. Begins the fourth daftar, without preface:—

ای ضیاء الحق حسام الدین توئی
که گذشت از مه بنوریت مثنوی

fol. 250^b. Begins the fifth daftar, without preface:—

شه حسام الدین که نور انجم است
طالب اغاز سفر پنجم است

fol. 317^b. Begins the sixth and the last daftar, without preface:—

ای ضیاء الحق حسام الدین بسی
میل میجوئد بشم سادسی

This is the oldest and the most beautiful copy of the *Maṣnawī* that we possess in the library.

fol. 38^b, 39^a, 63^b, 64^a, 127^a, 250^a, 316^b, and 317^a, contain beautiful floral designs in gold and colours.

Written in beautiful minute *Nasta'liq*, within gold-ruled borders.

The preface to the second daftar is written in *Naskh*, and the headings at the beginning of each daftar are finely decorated.

Unfortunately, this valuable copy is very much damaged, but utmost care has been taken to preserve it.

The colophon is dated, *Shā'bān*, A.H. 856.

Scribe, Muḥammad bin Ḥasan-al-Kirmānī حرره محمد ابن حسن
الکرماني شهر شعبان المعظم سنه ست و خمسين و ثمانماية

For commentaries on the *Maṣnawī*, see *Haj. Kh.* v., p. 375.

The text has been printed in Bombay, A.H. 1262, 1266, 1273, 1280, and 1294; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Bulāk, with a Turkish translation by Isma'il Anqirawī, in A.H. 1251 and 1268; in Constantinople, A.H. 1289, and in Cawnpūr in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by *Shaykh* Yūsuf bin Aḥmad. The contents of the text have been stated by Hammer, *Jahrbücher*, vol. 65, *Anz. Blatt*, pp. 17–26; Hammer, *Sitzungsberichte der K. K. Akademie*, Phil. Hist. Classe, vol. viii., pp. 626, 693, 728, 762, 785, 818. Portions have been translated into German verse by M. V. Hussard, *Mines de L'Orient*, vol. ii., p. 162, etc., and by George Rosen, Leipzig, 1849; an English translation of the first book by J. W. Redhouse, 1881. Extracts in

English translation are also found in S. Robinson's Persian Poetry for English Readers, 1883, pp. 367-382. An abridged translation of the poem was published by E. H. Whinfield, London, 1887.

No. 60.

fol. 77; lines, centre column 15; margl. column 34.

Size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

The same.

Five books of the Maṣnawī in five separate volumes. Second daftar wanting.

Book I; without any preface.

On fol. 1^a is a short account of a certain note which is said to have been written by Jalāl-ud-Dīn, directing his followers as to how the Maṣnawī should be used:—

حضرت مولوي اين عبارت را بر پشت مثنوي خود نوشته بودند
که مثنوي را جهت آن نگفته ام که حمائل کنند و تکرار کنند بلك
زيرپاي نهند و بالاي آسمان روند که مثنوي نردبان معراج حقايق
است نه آنکه نردبانرا بگردن گيري و شهر بشهر بگروي هرگز بر بام
مقصود نروي و بمراد دل نرسي

نردبان آسمان است اين کلام
هر که زين برميرود آيد بپام
ني بپام چرخ کو اضر بود
بل بپام کز فلک برتر بود
بام گردون را ازو آيد نوا
گردمش باشد هميشه زان هوا

The above is noted by Ethé, Bodl., No. 660.

The Maṣnawī begins with the usual line.

No. 61.

fol. 64; lines and size the same as above.

The same.

The third book of the above, with the Arabic preface. See Ethé, Bodl., No. 646.

Begins—

الحكم جنود الله يقوي بها ارواح المريدين

The Maṣnawī begins as above, on fol. 2^a.

No. 62.

fol. 66; lines and size same as above.

The same.

The fourth daftar of the same, with the Arabic preface.

Beginning—

الطعن الرابع الي احسن المربع واجل المنافع

The Maṣnawī begins on the margin.

No. 63.

fol. 79; lines and size the same as above.

The same.

The fifth book of the above, with a Persian preface. See Ethé, Bodl., No. 646.

Beginning—

بدانيد و آگاه باشيد كه شريعت هيچو شمعسيت كه ره مينمايد

The Maṣnawī begins on the margin.

No. 64.

fol. 89 ; lines and size the same as above.

The same.

The sixth and the last book of the above Maṣnawī, with the Persian preface noted by Ethé, Bodl., No. 646.

Beginning—

مجلد ششم از دفتر های مشنوی . . .

The poem begins on the margin.

All the five daftars are written by one hand in a fine minute Nasta'liq, within gold and coloured borders, with a small decorated heading at the beginning of the third, fourth, fifth, and sixth daftars, and a double-page 'unwān at the beginning of the first.

The third daftar is dated A.H. 1085.

No. 65.

fol. 261 ; lines 27 ; size 9×4 ; $7 \times 2\frac{1}{4}$.

The same.

Another copy of the Maṣnawī, complete in two separate volumes three daftars in each.

Vol. I.

The first book without any preface.

fol. 79^a. Blank.

fol. 79^b. Begins the second daftar with the preface.

Beginning—

بیان بعضی از حکمت تاغیر ابنی مجلد دوم که اگر جمله
حکمت الهی الخ

fol. 157^b-158^a. Blank.

fol. 158^b. The third daftar, without any preface.

No. 66.

fol. 236; lines and size same as above.

Vol. II.

The last three daftars of the above.

The fourth daftar begins without any preface.

fol. 83^a. Blank.

fol. 83^b. The fifth book without any preface.

fol. 178^b and 179^a. Blank.

fol. 179^b. The sixth daftar, with the Persian preface.

This is a very correct copy of the Maṣnawī, and was transcribed by some good scholar, as it contains learned notes in the same hand on the margin, with the references and explanations of the verses of the Qu'ān alluded to in the text.

Written in a firm Indian Nasta'liq, within gold and coloured borders, with the subject-headings in red, and small decorated headings at the beginning of each daftar.

Dated the 7th Rabī' I., A.H. 1095.

No. 67.

fol. 218, lines 11, size 11×7 , $7\frac{1}{4} \times 4$.

The same.

Another copy of the Maṣnawī, complete in six separate volumes.

Vol. I.

The first book, with a short Arabic prose preface, in praise of the Maṣnawī and its author.

Beginning—

هذه الاسرار القدسية و الانوار الروحانية و الايات الخفية

The Maṣnawī begins on fol. 2^b.

No. 68.

fol. 196; lines and size the same as above.

The same.

The second book of the above, with the Persian preface.
The Maṣnawī begins on fol. 2^b.

Persian

No. 69.

fol. 253; lines and size the same as above.

The third daftar, with the Arabic preface.
The poem begins on fol. 3^a.

No. 70.

fol. 206; lines and size the same as above.

The fourth daftar of the Maṣnawī, with the Arabic preface.
fol. 1^b–5^b. An incomplete index to this daftar.
fol. 6^a and 8^a. Blank.
fol. 8^b. Begins the Maṣnawī.

No. 71.

fol. 229; lines and size the same as above.

The same.

The fifth daftar of the above, with the Persian preface.
The Maṣnawī begins on fol. 3^b.

No. 72.

fol. 256; lines and size the same as above.

The same.

The sixth and the last daftar of the above, without any preface.

All the six volumes are written in the same bold and fine Nasta'liq, within gold and coloured borders, with two sumptuous double-page 'unwâns at the beginning of daftars I, II, IV, and V each, and a double-page 'unwân at the beginning of daftars III and VI.

The scribe of these splendid copies was one Âgâ Mirzâ, said to have been an Armenian Christian by birth, who subsequently embraced Islâm in the presence of Shâh Âbd-ul-'Aziz of Delhi (the author of the *Tafsir-i-Fatḥul-'Aziz*, *d.* in A.H. 1239 = A.D. 1823). Âgâ Mirzâ was then adopted by Mir Muḥammad Amîr Panjah-Kash, otherwise called Amîr-i-Raḍawî, a noted calligrapher of the age, who taught him the art of calligraphy. Âgâ Mirzâ died in A.H. 1273 = A.D. 1856, as will appear from the following versified chronogram :—

روح آغا چون سوي فردوس رفت
قدسيان گفتند اورا مر حبا
از پي تعظيم و تاريخ و فات
گفت رضوان ميرزا آغا بيا

From the colophon it appears that these six vols. of the *Maṣnawî* were transcribed at the instance of a certain Indian Nabob, Fayḍ Muḥammad Khân Bahâdur.

بموجب ارشاد . . . كيوان مرتبت مريخ صولت خورشيد علم . . .
نواب نامدار ملك اشتهار اسد الدولة ممتاز الملك فيض محمد
خان بهادر هزبرچنگ

Dated A.H. 1249.

fol. 109; centre col., lines 21; margl. col., lines 40.

A commentary on the Maṣnawī by Nizām-ud-Dīn Dā'ī.

نظام الدین محمود بن الحسن الحسینی الشیرازی المتخلص به
داعی

(See Sprenger, Oude Cat., p. 494.)

Begins—

الحمد لله رب العالمين و الصلوة و السلام علي غير خلقه محمد
و اله اجمعين اما بعد اين ناگزير است معنوي بر موارد مثنوي كه از
قلم داعي رقم مي يابد

The author of the *Ṣūḥufi-Ibrāhīm*, fol. 309^b, says that Nizām-ud-Dīn, known as Dā'ī, a disciple of *Shāh Ni'mat-Ullah Wali* (d. A.H. 834 = A.D. 1430), is also the author of a Maṣnawī called *Mashāhid* *مشاهد*, and died in A.H. 915 = A.D. 1509. According to Sprenger, p. 387, he was born in A.H. 815 = A.D. 1412; but according to Ethé, Bodl. Lib. Cat., No. 883, in A.H. 810 = A.D. 1407, as he is said to have collected his diwān in A.H. 865 = A.D. 1460, when he was 55 years old. Taqī Aḥādī, fol. 231^a, says that Dā'ī was a contemporary of *Shāh Ni'mat-Ullah*, in whose company he passed a greater portion of his ascetic life. His *Kulliyāt*, consisting of Maṣnawīs, Qaṣīdas and Ġazals, amounting to forty thousand verses, is said to have been preserved on his grave at *Shīrāz*. 'Alī Qulī *Khān-i-Wālīh*, in his *Riyāḍ-ush-Shu'arā'*, fol. 144^a, says that he has visited twice the sacred tomb of this saint. See also *Makhzan-ul-Garā'ib*, fol. 256, *Nashṭar-i-Ishq*, f. 635, and Sprenger, Oude Cat., p. 387.

The commentary on the first line of the Maṣnawī begins thus:—

بشنو از ني چون حكابت ميكند — ترغيب باستماع اواز ني از
جهت آنست كه سبب . . .

fol. 56^b. A preface to the second daftar:—

المجلد ثاني من حاشية حضرت الداعي علي المثنوي المولوي
قدس سره الله هما و رضي الله عنهما

The commentary begins with the line:—

چون بمعراج حقائق رفته بود — شیخ حسام الدین اخي حسن
ترك را كه مولانا مشنوي بنام او نظم کرده است

fol. 71^b. Begins the third daftar:—

المجلد الثالث الحكم جنود الله يقوي ارواح المریدین ذکر
حکمتہ در ابتدای این جلد

Numerous folios are missing between daftars third and fourth, and the marginal column on fol. 74^b is left blank.

On fol. 86^a we suddenly find *مجلد چهارم* شرح مشنوي مجلد چهارم, after which begins the fifth daftar.—

المجلد خامس زیواکه اگر شخصی در خانه دوش باشد . .

fol. 105^b. Begins the sixth daftar.—

من المڈمته قوله مصباح الطلام و هم شبهته و خیالات شك
در بیت باشد یعنی چنانچه

The commentary on the sixth daftar is very short.

For other copies of this commentary, see Sprenger, *Oude Cat.*, p. 494; Hammer, *Handschriften*, No. 126; W. Pertsch, *Berlin Cat.*, p. 792; *Ethé, India Office Lib. Cat.*, Nos. 1099 and 1100.

Lithographed at Lucknow, A.H. 1282.

Written in ordinary small Nasta'liq.

Dated 23rd Ramadân, A.H. 1208.

No. 74.

fol. 264; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

لطائف المعنوي من حقايق المشنوي

LATÂ'IF-UL-MA'NAWÎ
MIN ḤAQĀ'IQ-UL-MAṢNAWÎ.

A commentary on the Maṣnawî of Jalâl-ud-Din Rûmî, by 'Abd-ul-Latîf 'Abd-Ullah al-'Abbâsî (*d.* A.H. 1048-9 = A.D. 1638-9).

عبد اللطيف بن عبد الله العباسي

Begins—

شرح بعض ابيات مشكله فارسي و ترجمه . . . وديباچه اي تازي
مشنوي مولوي معنوي

For life, see No. 21 *supra*.

In the preface it is stated that the commentator had previously revised, corrected, annotated, and prefaced a copy of the Maṣnawî under the name of نسخة ناصحة مشنويات مستقيمة (see Rien, p. 589*, and Ethé, Bodl. Col., 517), and had written on the margin explanations of the difficult verses of the Maṣnawî, and of the texts of the Qurân and the Ḥadîṣ alluded to therein; but some of his friends requested him to make a separate work out of those marginal notes, with some fresh additions. Hence the compilation of the present work.

In the preface, the words نورالله مرقدہ after the name of Jalâl-ud-Din give the date of his death A.H. 671.

fol. 3^a-5^b. A Persian translation of Jalâl-ud-Din's Arabic preface annexed to the first daftar, which begins:—

هذا الكتاب ابن كتاب المشنوي المعنوي مشنوي معنويست و
نسبت او بسوي معني بواسطه آنست كه . .

fol. 5^b. Begins the commentary on the Maṣnawī:—

بشنوا ز نی . . الخ عارف نامی مولانا عبد الراحمین جامی قدس
سره السامی در شرح این دو بیت که مفتتح مشنوی مولوی است . .

fol. 60^b. Begins the commentary on the second daftār:—

مدتی این مشنوی . . . الخ در نفعات الانس مذکور است که بعد
از آنکه خدمت مولانا بالنماس چلیپی حسام الدین . . .

fol. 103^b. Begins the Persian translation of the Arabic preface to the third daftār:—

الحکم حکمتهای یعنی دانشهای استوار کرده شد

The commentary on the poem itself begins on fol. 106^a:—

مایه خود را زخود . . الخ معنی بیت چنین میشود که وجود
ظاهری خود را که بمنزله مایه و عرض است . .

fol. 157^b. Begins the translation of the Arabic preface to the fourth daftār:—

الحمد لله حق حیده همه سپاس و ستایش مر جناب مقدم
. . . والصلوة والسلام و درود و رحمت خاص او . . .

The commentary on the book begins on fol. 159^b:—

مشنوی را چون تو مبداء بود . . . در نفعات الانس مذکور است
که سبب نظم مشنوی آن بود که چون چلیپی حسام الدین که بعد از
فوت صلاح الدین . . .

fol. 194^b. The commentary on the fifth daftār.

Begins:—

جز بمصنوعی ندیدی صانعی . . الخ قیاس بر دو قسم است اقتراعی
و امتناعی اقتراعی آنست که در وی نتیجه یا ثقیض نتیجه بالفعل
مذکور باشد

fol. 234^b. Begins the commentary on the sixth daftar:—

کر منی کنده بود همچو منی . . . الخ منی اول بمعنی انا نیست
است و منی نالی بمعنی مشهور است

Other copies are mentioned in Rieu, p. 590; Sprenger, p. 494; and Pertsch, Berl., No. 775.

Lithographed at Lucknow, 1866, and at Cawnpur, A.D. 1876, with a dedication to the Emperor Shâh Jahân, which is not found in our copy. See also Stewart's Catalogue, p. 59.

Written in a rough Indian Nasta'liq.

Dated the 17th Dîqâ'ad, A.H. 1110.

No. 75.

fol. 219, lines 18-19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

لطائف اللغات (فرهنگ مشنوی)

LATÂ'IF-UL-LUGÂT OR FARHANG-I-MASNAWÎ.

A glossary to the Masnawî of Jalâl-ud-Din Rûmî.

By the same 'Abd-ul-Laṭîf.

Begins—

این فرهنگست مشتمل بر حال لغات غربه عربیه و الفاظ
عجیبه عجمیه مشنوی مولوی معنوی . . .

In the preface, the author says that, after a close study of twelve years, he compiled this glossary, with the assistance of one of his pupils, Maulawî Ibrâhîm Dihlawi, after consulting several reliable Arabic and Persian lexicons, such as Qāmûs, Şurâh, Farhang-i-Jahân-Girî, Kashf-ul-Lugât, Madâr-ul-Afâḍil, and many others.

The words are arranged alphabetically.

The initial letters are according to Bâbs, and the final according to Faṣls.

The following abbreviations are observed throughout, viz., ع for Arabic; ف for Persian; ت for Turkish, and س for Suryânî.

The glossary begins on fol. 2^b with the words *استثنا چیزی از جمله بیرون آوردن*

The words explained are noted on the margin in red.

For other copies see Rieu, p. 590^b. The work was lithographed in Lucknow, A.D. 1877, under the title of *Farhang-i-Masnavî*. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Written in a careless Indian Nasta'liq.

Not dated, apparently 18th century.

No. 76.

fol. 184, lines 24; size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{2}$.

مکاشفات رضوی

MUKÂSHIFÂT-I-RADAWÎ.

Another commentary on the *Masnavî*, by one Muḥammad Riḍâ *محمد رضا*. See Sprenger, *Oude Catalogue*, p. 495.

Beginning of the preface of *Daftar I*.

نه هر حمدي سراوار آمرندگان جهان و جهانيان است نه هر
حامدي كاشف اسرار ترانست نه هر مثنوي خواني مثنوي دانست

In this short preface, the commentator says that, in his youth, while he was engaged in the service of his sovereign, the idea of writing a commentary on the *Masnavî* of Jalâl ud-Dîn Rûmî often occurred to his mind; so he compiled the present work in A.H. 1084, after retiring from service.

fol. 75^b. Begins the second *daftar*.

مدتي اين مثنوي ناخير شد . . . الخ اشاره ميفرمايند بآنكه هر
چيزي را در ارتقا بدرجه كمال از تدريج و امهال چاره نباشد

fol. 403^b-408^b. Index to the fifth daftar.

fol. 409^b. Begins the fifth daftar:—

و عنده مفاتيح القلوب نزيك ان عداست كليدهاي دلا

fol. 471^b-476^a. Index of the sixth daftar.

fol. 477^b. Begins the sixth daftar:—

كي بطوف حوله من لم يطف . . طوف گرد چيزي گشتن

In the prologue, the commentator says that he compiled the present work in A.H. 1104, at the age of sixty-seven, during the reign of 'Alamgir.

يکھزار و یکصد و چار از منين
بود از هجرت گذشته کاین حزان
که بشصت و هفت عمر او رسيد
وانچه مقصود دل او بد بديد

The MS. ends with the following versified chronogram:—

خامه تاريخ ختم او بنوشت . . .
بدو معني صحيحه افضل

A slip, attached in the beginning, bears the names of several other commentaries on the Maṣnawī, from which the author has taken his authority. (1) Laṭā'if-i-Ma'nawī, by 'Abd-ul-Latīf; (2) Taṣṭīḥ-i-Maṣnawī, by Mir Muḥammad Hāshim, composed in A.H. 1122; and Mukāshifāt-i-Raḍawī, by Muḥammad Riḍā, compiled in A.H. 1084.

The above names are frequently quoted on the margin after the notes.

The text is introduced by the word قوله in red.

A note at the beginning of each daftar assigns the date on which it was commenced to be copied.

The colophon is dated, Shā'bān, A.H. 1206.

Written by Muḥammad 'Alim-ud-Dīn bin Faṣīḥ-ud-Dīn al-Qanūjī

محمد علیم الدین بن فصیح القنوجی

Ordinary firm Indian Nasta'liq, within coloured borders.

No. 79.

foll. 146; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

در مکنون

DURR-I-MAKNÛN.

By 'Abd-ul-Fattāh al-Husaynī al-Askarī.

مید عبد الفتاح الحسیني العسكري

Begins:—

الحمد لله الذي هدانا الى الصراط المستقيم الذي هو مرصاد
المحققين العارفين الواصلين الذين و صلوا بالله العظيم . .

A selection from the Masnawī, with short explanations of the same, introduced throughout by the word در مکنون. Dedicated to Aurangzīb.

The name of the work is given in the following line —

نهادم نام این را در مکنون . . .

'Abd-ul-Fattāh is also the author of a complete commentary on the Masnawī, styled مفتاح المعاني, which, according to A. Sprenger's Cat., p. 492, was collected by his pupil, Hidāyat-Ullah, in A.H. 1049 = A.D. 1639. A copy of the مفتاح المعاني is mentioned in Ethé, India Office Lib. Cat., No. 1103.

A work of the same style, which is a collection of Sūfī sayings and anecdotes, composed in A.H. 1151 = A.D. 1738 by 'Aziz-Ullah bin Sayyid Asad-Ullah al Ha-anī al-Husaynī, is mentioned in Rien Suppl., No. 21.

Written in fair Nasta'liq, within gold borders.

Not dated, apparently 18th century.

Scribe:— “محمد علي تهتوي”

No. 80.

fol. 146 ; lines 13 ; size $4\frac{3}{4} \times 2\frac{3}{4}$; $4 \times 1\frac{3}{4}$.

The same.

Another copy of the same, slightly defective at the beginning, one folio containing only seven lines is wanting at the beginning, and the MS. opens thus.—

هم الغالبون — بعد هذا نموده مي آيد که جون معابد ابدی
و دولت سرمدی نامزد این خاکبای الخ

Written in Nām Shikastah, within gold borders.

Dated 29th Muḥarrām, A.H. 1077.

Scribe

عتیق الله

No. 81.

fol. 488, lines 19, size $10\frac{1}{2} \times 6$, $8\frac{1}{2} \times 4$.

شرح مننوی

SHARH-I-MASNAWĪ.

Another commentary on the difficult verses of the Masṇawī, by Khwājah-Ayyūb Pārsā.

See Ethé, *Bodl.*, No. 670, and Browne's *Camb. Univ. Cat.*, p. 326.

Begins.—

خند لایحی و نای نامنتها مر ملکی را که نی وجود عشاق
در خلوتکده و حدت نغمه مرای اسرار احدیت و اخبار واحدیت
اومد

The name of the author mentioned in the preface of this copy is only **ایوب**. The work was compiled in A H 1120 = A D. 1708, as will appear from the following versified chronogram on fol 2^a —

نامت شرح مسوي مولوي
خلعت اتمام ار لطف خدا
گفت تاريخش نگوش دل خرد
طرحه شرح معوي حاضر را

The explanations of the text are verified by quotations from the Qurān and Hadīṣ

fol. 2^a. Begins the commentary on the first line —

سوار بي خون حكايت ميكد . . . الح بسو خطاب عام است
و در تصدير كتاب ناني خطاب اساريسب لطف بقدنم علم البقيس
و منق سريعت بر طريقت و حقيقت

fol. 140^b. Begins the second daftar —

مدتي ان مسوي تاخر مد . . . الح وجه ناصر بصب حقيقت
ايچه مولانا در اناب آئنده نصورح فرموده

fol. 226ⁱ. The third daftar, beginning

اي صاء الحق حسام الدين بار . . . الح لفظ ببار مربوط با مصراع
ناني يعني ببار ان مسوم دفر و همت نكار بر اتمام

fol. 328^b. The fourth daftar, begins —

همت عالي تو اي مربعا . . . الح مربعي بالصم اميد دامننه
شده خون حس حواهي خدا حواهد حس الح . . . روزي
حضر مولانا در معي ان مبقرمودد كه حقتعلي خواست
بندگان خاص خود را

fol. 368^b. The fifth daftar, begins —

به حسام الدين كه نور انجم است . . . سفر بالكسر كتاب و علامه

XII.

fol. 120^b. کتاب مراني, or elegies.

Beginning—

دل منکسته که مرهم نهد دگر بارش
یتیم خسته که از پای بر کند خارش

Some select elegies have been edited and published by K. H. Graf, in *Zeitschrift der D. M. G.*, vol. xv., pp. 564–576.

XIII.

fol. 124^b. کتاب ملمعات, or poems with alternate Persian and Arabic verses.

Beginning—

تو خون خلق بریزی و روی برتایی
ندانست چه مکافات این گنه یایی

Compare Ethé's, Bodl. Lib., No. 681, art. 10.

XIV.

fol. 128^b. کتاب ترجیعات, or refrain poems.

Beginning—

ای سرو بلند قامت دوست
و ده ده که شمایلست چه نیکوست

Corresponding to the initial line of Ethé, In 'ia Office Lib. Cat, No. 1117, art. 13, with the alteration of the word شمایلست, where it is جمایلست. Compare also Ethé, Bodl. Lib. Cat., No. 683, art. 14. The usual beginning in other copies, ای زلف تو هر خمیازه کمندی, is found here on fol. 131^a as the beginning of the eleventh poem of the Tarji'at.

XV.

fol. 134^b. کتاب طیبات, or pleasant gazals, in alphabetical order.

Beginning—

اول دفتر بنام ایزد دانا
صانع پروردگار حی توانا

Fourteen of these gazals have been edited and translated by K. H. Graf, in *Zeitschrift der D. M. G.*, vol. xiii., pp. 445-467.

XVI.

fol. 203^b. کتاب بدایع, or ornate gazals in alphabetical order.

Beginning—

ایکه انکار کنی عالم دروینانرا
تو چه دانی که چه سامان و مرست اینانرا

agreeing with Ethé, India Office Lib. Cat., No. 1124, art. 10, and No. 1126, art. 12.

Ten of these gazals have been edited and translated by K. H. Graf, in *Zeitschrift der D. M. G.*, vol. xv., pp. 541-554.

XVII.

fol. 236^b. کتاب خواتیم, or signets, in alphabetical order.

Beginning—

مپاس و حمد بی نایان خدا را
که صنعش در وجود آورد ما را

Seven of these gazals have been edited and translated by K. H. Graf, in *Zeitschrift der D. M. G.*, vol. xv., pp. 554-564.

XVIII.

fol. 249^b. کتاب غزلیات قدیم Arranged in alphabetical order.

Beginning—

ای یار ناگزیر که دل در هوای تست
جان نیز اگر قبول کنی هم برای تست

This portion begins with the gazal rhyming in **ت** and ends with **ی**

XIX.

fol. 254^b. کتاب مقطعات, or fragmentary poems, arranged in alphabetical order.

instead of “میوم.” The beginnings of all the above three hikāyāt exactly agree with those of the preceding copy.

This is one of the most valuable copies in the library, containing the autographs of Shāh-Jahān—

”الصد لله الذي انزل علي عبده الكتاب حرره شهاب
الدين محمد صاحب قران ثاني شاه جهان بخط باقر پسر ملا مير
عليست“

and ‘Abd-ur Raḥīm, dated A.H. 1019. This is most probably ‘Abd-ur Raḥīm Khān Khānān, son of Bīrām Khān, the first prime minister of Akbar.

The above autograph suggests that the MS. was transcribed by Bāqar, son of Mir ‘Alī, but the name of the scribe at the end has been tampered with by some mischievous hand and changed to مير علي.

The date has been also changed into A.H. 944.

Written in a beautiful minute and clear Nasta‘liq, within gold and coloured borders, with a small decorated heading at the beginning.

No. 94.

fol. 41 ; lines 19 ; size $7\frac{3}{4} \times 4\frac{1}{2}$; 6×3 .

رساله هفتگانه

RISĀLA-I-HAFTGĀNAH.

Seven risālas by Sa‘dī, wrongly styled on fol. 2^b as شرح رساله هفتگانه.

Contents:—

fol. 1^b. Bisutūn’s preface.

1. fol. 2^b. رساله اول در تقرير ديباچه.

2. fol. 6^b. رساله (دوم) در مجلس پنجگانه — المجلس الاول

on fol. 9^a, المجلس الثاني ; fol. 13^a, المجلس الثالث ; fol. 15^a, المجلس
المجلس الخامس ; fol. 18^a, الرابع.

3. fol. 23^b. (رساله) موم در سوال صاحب دیوان.
4. fol. 25^b. رساله چهارم در عقل و عشق.
5. fol. 27^b. رساله پنجم در نصیحت الملوك.
6. fol. 35^b. رساله هشتم مشتمل بر سه حکایت
اول سلطان آباقا خان
fol. 36^b. حکایت دوم تربیت انکیانو
fol. 39^b. حکایت میوم ملک منس الدین تازی
7. fol. 40^b. رساله هفتم در مجلس هزل

Written in an ordinary Nasta'liq, within gold borders.
Not dated, apparently 17th century.

No. 95.

fol. 158, lines 14, size $8\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{1}{4} \times 3$.

بوستان

BÛSTÂN.

A very modern copy of the Bûstân, with occasional notes on the margin. The headings are in red.

Written in clear Nasta'liq.

Not dated, apparently 18th century.

No. 100.

fol. 94; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

شرح بوستان

SHARH-I-BÛSTÂN.

A commentary on the difficult verses of the Bûstân.

Begins—

ربنا لا تواخذنا ان نسبنا او اخطانا و صل علي نبيك الخ ميگود
بعجز و ناداني در فهم الفاظ و درك معاني عبدالواسع هانسوي كه
اگرچه الخ

By 'Abdul Wâsi' Hânsawî, عبد الواسع هانسوي, the author of the *Ġarâ'ib-ul-Lugât*, a glossary of Hindi words with Persian explanations, which was improved and re-edited by Sirâj-ud-Dîn 'Alî Âîzû, and of a Persian Grammar, printed 1851 in Cawnpûr. See Rieu, p. 1096^b.

For other copies see Sprenger, *Oude Cat.*, p. 552, *Ethn's India Office Lib. Cat.*, No. 1150, and *Cambridge University Lib. Cat.*, p. 334.

On fol. 2^a, l. 11, begins the commentary on the Introduction. بنام
جهاندار جان آمريز; on fol. 2^b the commentator says that in an old
and correct copy of the Bûstân, dated A.H. 700, the initial line runs
thus.—

بنام خدائي كه جان آمريد
بحكمت سخن بر زبان آفريد

Chapter I, on fol. 12ⁱ, II., on fol. 36^b, III., on fol. 48^a; IV., on fol. 59^a, V., on fol. 71^a; VI., on fol. 77^a; VII., on fol. 80^b. After this, contents run without any marked separation of the chapters.

The colophon runs thus —

تمام شد كتاب منرح بوستان . . . بتاريخ نسيم منهر جمادي
الثاني در هنگامه افغان ابدالي

کاتبه مولوی شیخ بیرمحمد
 Written in a careless Nasta'liq hand.
 Apparently 12th century A.H.

No. 101.

fol. 123; line 15, size $7 \times 4\frac{1}{2}$, $5 \times 2\frac{1}{2}$.

The same.

Another copy of 'Abdul Wasi's commentary on the Būstān, beginning as in the preceding copy.

The MS. is much damaged and wormed throughout.

Scribe, Muḥammad Ḥadiq. محمد صادق

Dated, Shahjahanābād, the 21st Duqad, A.H. 1203.

A note at the end says that the copy was made by the order of Mahārājah Jit Singh Bahadur.

Written in a clear Nasta'liq.

No. 102.

fol. 100, lines 14, size 11×7 , $6\frac{1}{2} \times 3\frac{1}{2}$.

گلستان

GULISTÂN.

This valuable and the oldest of all the copies of the Gulistân in this library, written in a very beautiful minute Nasta'liq, on various coloured and gold-sprinkled papers, is due to the penmanship of a good caligraphist of Shirâz, who calls himself Muḥammad al-Qiwâm al-Shirâzî محمد القوام الشيرازی

Dated, Rabī' II., A.H. 990.

Rieu, p. 602, No. 2951, mentions a copy of the Gulistân and Būstān, bound together, written by the same caligrapher.

MANUSCRIPTS.

